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ABSTRACT

This four-part volume addresses issues that concern the humanities in community colleges. Part I provides: (1) Martin E. Marty's discussion of the role of community colleges in promoting the humanities within society; (2) Mack H. Curtis' description of the current rift between vocational and humanities education and of efforts to ameliorate this situation; and (3) Arthur M. Cohen's analysis of the readjustments humanities faculty will have to make in the face of the decline of traditional humanities curricula. In Part II, Landon Kirchner first presents a critique of the 1980 report of the Commission on the Humanities, arguing that its recommendations are based on insufficient insight into the role of the humanities in American higher education. A rebuttal to this critique on behalf of the Commission is provided by Gaines Post, Jr., followed by an outline of the major recommendations made in the Commission's report. Book reviews are presented in Part III: Donald Billiar reviews three books dealing with open admissions, critical thinking, and basic skills and Mary Alice Bird reviews three general humanities textbooks. Part IV presents Beate A. Schultz's listing of humanities resource organizations and of selected innovative programs at 24 colleges and universities. The volume concludes with the annual proceedings of the Community College Humanities Association (CCHA), a 1981 calendar of CCHA events, a membership directory, and the CCHA constitution. (JP)

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THE REVIEW AND PROCEEDINGS OF THE COMMUNITY COLLEGE HUMANITIES ASSOCIATION

February 1981
Number 2

Editors
Donald D. Schmeltekopf
Anne D. Rassweiler

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Mary Alice Bird The General Humanities Course: Selecting a Text

Beate Schulz Resources for the Humanities

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The Review and Proceedings of the Community College Humanities Association is designed to fill the need for a periodical in which humanists in all fields and positions can express their viewpoints on issues which concern the humanities in community and two-year colleges. It is published annually in the month of February and regularly features the proceedings of the annual meetings of the Association as well as articles, reports, and reviews. The subscription rate is $5.00. The subscription of all members of the Community College Humanities Association is included in the annual dues.

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The Mirror of the Humanities

Martin E. Marty

Community college humanists will profit from the new self-consciousness about the meaning of the humanities. Until recently, they have conceived of themselves primarily in relation to specific disciplines, and consequently have felt ever-increasing isolation. As the proportion of funding and energy that went into these disciplines declined, each humanist felt beleaguered and demoralized. Here was a lonely teacher of English, pressured to teach remedial reading without any reference to the larger purposes of language and lore. There was an historian, performing service functions but finding no ways to connect his or her understanding of past and present with the work of others.

While budgets and energies for the arts in the community colleges may have been even lower than those for the humanities, teachers in the arts at least had as one of their advantages the transmission of morale and purpose because the public had them and their work in focus. For that reason humanists often looked with some envy across the low wall that separates the world of the National Endowment for the Humanities from that of the National Endowment for the Arts. The people out there at least knew what the arts were. They had seen ballet on television or in films. Many had been in a drama. They knew there were classical concerts somewhere or other.

The arts thus generated a world of their own and an ethos to go with it. They implied some sort of public act. The painter may have to work in studio isolation, but gallery-going and art shows also imply a public dimension absent in the less specific humanities. One aspect of humanist activity is necessarily very private. Franz Kafka has said that for the writer the night is never night enough and the silence is never silent enough. There may be colonies of writers and conferences of English teachers, but most research seems to be done without reference to other research. Corporate activities and public contexts have been few. For all those reasons the public has not previously had and is only now begining to have a grasp of humanist commonalities. In a moment I shall document some of the reasons for the beginning of the self-consciousness of humanists. First, however, it seems valuable to reflect for a moment on the mirror the humanities throws up to us and our culture. Such an activity may help us get the humanistic zone of endeavor into a focus of sorts.

The text for my little meditation — humanists always need texts and divines always like to offer meditations — is from page one of the report of the Commission on the Humanities, *The Humanities in American Life* (University of California, 1980). The authors of the report loft some banners to stake out the humanist zone; they neither define the humanities in a precise way nor do they boast about all their benefits. Still, some note of celebration and confident affirmation is in these lines.

Martin E. Marty, the Fairfax M. Cone Professor of the History of Modern Christianity, The University of Chicago, and member, the Commission on the Humanities.

"The humanities mirror our own image and our image of the world." Literature, history, philosophy, religion, and law – especially in their comparative and historical dimensions – and humanistic aspects of the social sciences taken together, form a mirror. Humans need such a mirror in order to know who they are, whom they can trust, something of what they should hope for. They use the humanities as a sort of road map in an otherwise less charted world.

"Through the humanities we reflect on the fundamental question: What does it mean to be human?" This question does not, of course, always come through when all people in the humanities go about their work. When an historian tracks down an obscure reference or a philosopher refines a point in symbolic logic, neither could stand the glare of spotlights from accusers who want them to show how their work illumines human-ness. Yet taken overall they do have some such sense. It is always incredible to me that in our culture people in non-humanist disciplines have passions we humanists often fail to match. I once had a friend working on "the self diffusion of liquid sodium," and overheard someone walking into his lab: "That's a *damn* interesting substance." Where humanists do not find the thought, language, action, and capacity for moral judgment of other humans "*damn* interesting," they become enemies of the humanities. We have not yet really begun to understand much of what it is to be human, whether there is human nature or only human drama. The scope of the humanities for tomorrow remains limitless.

"The humanities offer clues but never a complete answer." In that respect they frustrate moderns who wish to overcome the frustrations of life by finding a total authority or authoritarian leadership. In an age of "true believers" with their tribal fanaticisms, the fact that humanists offer only clues makes them subversive – but creatively so. At the same time, the humanities do not need to offer a complete absence of addresses to solutions. Clues are not ciphers.

"[The humanities] reveal how people have tried to make moral, spiritual, or intellectual sense of a world . . ." The premium on intelligence, conscience, and spirit in our present-day culture seems to be of lower value than the premium on efficiency, achievement, and success. But when thoughtful people reflect, they do know that the moral consciousness is intrinsically valuable and practically of moment in, say, the commercial world. The spiritual sense shows up not only in sanctuary but in sickroom. Intellectuality is not the property or calling only of people in research centers, but has a bearing on very mundane walks of life. The humanities represent underdeveloped human territories. ". . . [O]f a world in which irrationality, despair, loneliness, and death are as conspicuous as birth, friendship, hope, and reason." The humanities' mirrors reflect worlds as they are, not as we might always wish them to be, but they also portray the images of people who have not been overcome by enemies of the human race.

"We learn how individuals or societies define the moral life and try to attain it." The history of families of sexual ethos, the moral reflection in philosophy on utilitarianism, the study of texts that reveal heroes and heroines in agony of decision – all these enlarge the repository of options for people troubled in our own time. "We learn how individuals or societies . . . attempt to reconcile freedom and the responsibilities of citizenship, and express themselves artistically." Here the humanities border on our need for a civic or public sense in a time of "privatization," and on artistic expression, without themselves necessarily being that expression.

"The humanities do not necessarily mean humaneness, nor do they always inspire the individual with what Cicero called 'incentives to noble action.'" False advertising and overadvertising detract from the more modest role the humanities assign themselves. They cannot suggest that all who engage them will turn humane. The root of the "humanities" never was humaneness, but humanness, and it sprouted when there were curricular adjustments that divided labor, turning some efforts over not to the divines who were contemplating diety but to scholars who focused on the human venture.

"But by awakening a sense of what it might be like to be someone else, or to live in another time or culture, they tell us about ourselves and stretch our imagination and enrich our experience. They increase our distinctively human potential." Here again the humanities help people break out of confinement to their time and place, to overcome tribal solipsism, and to increase empathy in a time when there seems to be less and less of it available. They are dangerous because they show the limits of our own tribes, and enhancing because they let us relate and react to the best in others.

To the degree that the humanities do any of these modest things, they find their place in a culture and a curriculum. To celebrate them is not to denigrate others in the academy. Many scientists today hold up the mirror to humans better than sterile, specialist humanists do. The business world needs people of imagination, though middle managers in the corporate world often do not know this. Or, I suspect, they do know this, and undervalue it because humanists in business might well break out of certain modes and molds of *Rationalität*, of bureaucratic and administrative gear meshing. Worse, they might even pass up middle manager personnel department people who prefer to deal with less humanistic types. And the humanities find new ties to the professions in a day when, for example, medicine and law are trying to deal with the whole person, and when they are at least selectively responsive to ethical inquiries and concerns.

The humanities – I promised to illustrate the point – are getting some help today. Those who look only at budgets and societal premiums must feel that I am selling tickets to the Titanic when I suggest that we would do well to link up and spread public consciousness of our connections as humanists. But there are some counterforces. The National Endowment for the Humanities has been an enormous stimulus to humanistic activities in countless locales. Even the political debates over its budgetary pittance – try to build part of a missile system out of its annual subventions – have helped stimulate a sense of the humanities. An American Association for the Advancement of the Humanities finds scholars voluntarily linking in a free enterprise hook-up to give visibility to humanist efforts. A National Humanities Center in North Carolina encourages productive scholarship and helps the academic world at least locate frontier work. The Community College Humanities Association is typical of organizations that set out to do good things in bad times, to be more than defensive. The Commission on the Humanities, which I have just quoted, has made a concentrated effort to assess and enhance the role of humanities.

Surprisingly, these currencies are pioneering efforts. Before the National Endowment for the Humanities was formed less than a generation ago there was

little political debate over these fields of human endeavor. Only one longer generation ago, in the 1940's, acting on the basis of some boosts from Princeton conferences, did universities begin to define and allocate resources for what I am calling the "zone" in which humanistic teaching and research go on. Only at the turn of the century, this century, for the first time in the United States, did people begin to use the term, "humanities," resurrecting it from late medieval or Renaissance university organization. But from 1898 or 1912, or whenever it came into national currency, until it was minted on a large scale two decades ago in boom times, only those who taught "Western Civ" or "Humanities 202" thought of themselves as belonging to a family of inquiry about which a public was in any way self-conscious.

Let me add in a reasonably long parenthesis that in these days the sense of belonging to a collegial family of the humanities is helped along by ill-tempered attacks on humanism. Not all these attacks grow out of a determined focus on subjects like English, literature, religion, law, and philosophy. They are fired blunderbuss fashion at something vaguely thought of as beginning with the syllables "human____" and strike anything in their broad range. Two illustrations should suffice. This past autumn there appeared a book from Wyndham Books, *The Ministry of Culture*, by Michael Macdonald Mooney; it enlarges upon a peevish article in what was to have been the last issue of *Harper's*. That the author of a writing so confused, so impoverished of thought, so badly aimed, and so deceptive in intent, should be "a Washington editor" of *Harper's* may be a sign of the "crisis in the humanities." Contrast, for example, the definition of the humanities given by the 32 typical humanists on the Commission of the Humanities with Mooney's notion that the humanities today are sailing high in the vision of people of self-confidence and *hybris*, big spenders and self-advertisers. Mooney claims that for them, "there is nothing ridiculous about humanism at all."

> In support of ____ vast goodwill, humanism is a theological idealism, absolutely perfect and infallible, and those "born again" by acceptance of humanism's moralities and beauties hold an evangelical conviction . . . and never need be troubled by any material realities.

For his purposes, then, there must be a "theocratic" and absolutist-minded controlling elite in the humanities. Otherwise, what bogey could he find? And he must reach far, far down in the *Shorter Oxford English Dictionary* for one specialized, historically dated, and quite arcane definition: it defines "the humanities (sic not humanism) as a religion." Mooney then reads off a definition of "humanism" from said shorter dictionary: "Any system of thought or action which is concerned with merely human interests . . . the religion of humanity; . . . especially the system of the Humanists of Auguste Comte." Find traces of that in your humanities curriculum at the community college or university of your choice.

One is tempted to say with Broadway, "It doesn't matter what they say about us, as long as they spell the name right." But Mooney does not even quite do that, confusing "humanities as a religion" with "humanism" as a sometime religion. Still, people can probably make us out through the dust he kicks up and may feel that if the humanities are thus worth fighting about they may also be worth something else.

The other line of attack comes from fundamentalist religionists who, in their search for a bogey or an infidel against whom to fund and mount their crusades, have

also chosen to confuse humanities with "secularistic" humanism, which they call "secular" humanism – and then tend to drop the adjective entirely. That there is a secularistic humanism in the modern world and in our culture is, of course, a reality, though they may overdo their assessment of its formal impact. Religion suffers a good deal more from being serenely ignored than systematically bypassed or attacked. I have on my shelf an embarrassingly long list of books introduced by the Jesses Helmses and Bill Brights of the religious right, books on secular humanism as the most dangerous religion in the world, or the battle for the mind being over humanism. It is true that aspects of fundamentalism have always had to be anti-humanistic in the anti-humanities sense. But others in the camp have celebrated humane letters, philosophical thinking, historical digging, all as means of learning more about the world and religion. These attackers, however, have equated the obscure Humanist Manifesto II, which has had absolutely no direct impact, with humanities endeavors.

I call this the Gilda Radner Emily Littella syndrome, from the *Saturday Night Live* character who replies to television programs on television. When it is pointed out to her that she is attacking some word she misheard or a homonym of the subject of her attack, she converts to a quick, "well, never mind" or "oh, that reminds me" and launches into an attack on a word she never set out to get in her gunsight in the first place. The same holds for the fundamentalist anti-humanists, who gather their millions of dollars by attacking "secular humanism." Then when we who are not "merely" secular in our humanism speak up in defense of humane letters and learning, they go on with a "oh, never mind" spirit and attack these concerns and disciplines: "The world is ending soon." "They are not spiritual." "They can distract and diffuse energies." Etc. Elsewhere I could and should reply to them. Here the point is only that many innocent humanists, including people of religious faith, are getting clobbered by verbal mace-wielders on television and in popular religious books. And that may not be all bad, either. They may be spelling the name somewhat wrong, too, but they are suggesting to the public a potency which people in the humanities can turn to their own advantage of sorts.

So we have friends and we have enemies who are pushing us into the common camp where we should have found ourselves long before NEH or CCHA or whatever was formed. Why then do people seldom speak of humanities without speaking of "crisis in the humanities?" Answers to that question will certainly show crises, each of which call forth response in the culture that relates to and in some measure relies on community colleges and their kind.

A familiar way of explaining the crisis, according to British social philosopher, Ernest Gellner, is to note that society wants to pay only for what explodes louder or travels faster. The humanities do not claim to do either, or to produce new kinds of scientific knowledge. They claim to enhance the quality of life we now have. But do they, and do humanists believe that they do? Or do we ourselves settle for such specialized, sterile, disjointed forms of inquiry and such routine teaching that the human imagination is lost? And there is another crisis, well-poised by the same philosopher. (See the Penguin book, *Crisis in the Humanities*, edited by Graham Hough.) Once upon a time cultures knew how dependent they were on texts, for divine revelation or human law. Today they are less sure of this. The clerk (cleric, at

times) was the expert at the basic substance and mode of humanist transmission, the text. It took a certain cognitive equipment to handle texts. Today, one asks, what is the cognitive equipment of the clerk, and how does and should society value it?

Here an aside is in order from my own disciplines which must be marginal to the humanities in most community colleges, though I'd like to think they need not remain so. Religion, about which a pluralist, semi-secular, tax-based educational system is so nervous, often "blows open" the humanist questions referred to it in the Commission paragraph I reflected on above. While our culture may not live by a *single* set of religious texts, *huge* subcultures live by texts. Religious communities regard them as very practical and saving transmissions of messages – the Word – from another order of being, and they set out to live by them. Many literary critics, for example, have envied biblical scholars because they have a canon, a code, a community to whom they respond. Sometimes these communities respond in ugly fashion by enacting heresy trials or engendering schisms over the reading of texts. But even in those drear and terrifying moments they demonstrate ways in which a culture does live by texts, and should take care with words, concepts, capacities for moral judgment. Perhaps the reintrusion of religion into the visible zone of the humanities will serve to make possible a recovery of concern for texts in literatures that also have seemed to be removed from cultural centrality. We do not "live" by Dante or Cervantes, Goethe or Shakespeare or Chaucer or Milton, the way elites in previous literary cultures might have. But they and others, including today people from non-European backgounds, Asia and Africa in particular, are enlarging the scope of humanist texts needed for functioning in our culture.

It is at this point that I conceive the humanities in the community college orbit making a contribution beyond their subculture to the larger culture. Perhaps they can do more than their counterparts in research universities to respond to Gellner's questions about the cognitive equipment and value of "the clerk," the students of texts in literature, history, philosophy, and the like. To address this I would like to pick up one last time the image of the mirror in the humanities. Without setting out to detract or distract from the colleges and universities where humanities are at least vestigially secure, let me point to the contributions of schools that are more on the public frontier. By this I mean to say, referring to the partly false dichotomy between elite and populist humanist emphases, that community colleges properly conceive of themselves in the popular or close-to-the-public zones. That is their charter. Negatively, it is "all that is left them" and positively, "no one has a better chance than they" to enlarge the civic and cultural sense of the humanities. (By the way, my rejection of the simple-minded elite/populist dichotomy results from my belief that *all* education is elitist, in a way. The ghetto kindergarten child joins the elite; he or she begins to know something unknown earlier, and thus to acquire a sort of power unknown previously. We are talking a game of quantitative and not qualitative differences.)

1. *In the community colleges, humanists can hold up the mirror to the nation.* The community colleges are one of the few growing sectors in education, and ever more demands are being placed upon them. In their sphere, those who hold the humanities mirrors are proportionately few, and many of them may feel that in their

context the mirror-glass is less shiny than it would be at a research university, or that their holding hands are frail and unsupported. But they also have assets others do not have.

This clue I picked up while serving on a state humanities council. We found that humanists in some of the prestigious universities were in quite self-enclosed cocoons. They were victims of their own crispation, subjects of their own self-chosen encumbrances. They found it more necessary and much easier to "keep up appearances" in the humanities. But the community colleges often readily provided forums for public inquiry in the humanities. Scholars in their spheres often showed imagination that we did not find elsewhere. They provided personal contacts. They already had public confidence.

Because of their ready access to the public, humanists in community colleges can, in at least a broad and diffuse manner, "raise the consciousness" of the nation in humanistic ways. Today what Robert Heilbroner calls "private morale" preoccupies job-minded people in all higher education. If that is the case among the wealthy and scholarship-burdened collegians, it has to be even more so for those people who scrape together funds and exact time from other vocations to take their "one shot" at vocational preparation. That is by no means all that goes on in community colleges, but no one pretends that it is not a specialty.

In the course of such involvements, students of any of the humanities in community colleges have a chance to contribute to what I call "public morale," the dimensions of learning and life out of which grow mores and morals. As the civic or public sense grows again, this nation can overcome some of the privatism and tribalism which together threaten to wear it down or divide it permanently.

2. *The humanities in community colleges can hold up the mirror to other educational institutions.* Now that they are not merely "feeders" to four-year schools but have carved out separate niches and vocations, community colleges find their place also in relation to other agencies of education. The Commission on the Humanities placed the highest premium and priority on improved humanistic education in elementary and secondary schools. If I hear correctly, community college people complain, with right to do so, about their victimage by bad elementary and high school teaching. In colleges and graduate institutions there stands a chance of at least some filtering out of the problem (though I would not make too much of that these days).

Community college humanists are on the front line; they have most at stake, and their agitations and articulations can do more than, say, scientists at Rockefeller University, to call public attention to the plight of literature, history, philosophy, the civic sense, and the like. I also think that community college humanists have acquired kinds of expertise other educators do not have, and that this will show up in some textbooks, and in learning and teaching methods.

Of course, community college humanists know that most of the time they are in "service" disciplines. But that makes them better poised than most to make connections others have been slow to make: between literature and business, history and service professions, moral-language disciplines and jobs in community life. I would like to think that the law-enforcers and administrators of justice, and the

people in contact with victims of mistreatment in society, and those who must in writing represent such victims and their causes, would be confronted with exciting humanistic education, so that they can make special use of the mirror of the humanities in their work.

Community college lights rarely go off at night. While many other educational institutions lose their contact with the larger community and seem to be as sequestered as cloisters – properly, to fulfil their functions – community colleges seem and remain more accessible. They can provide connections, curricularly and extra-curricularly, with cultural events in their communities. They can provide forums for interpretation. I know that many humanists will say that their administrations have not the imagination to pursue these functions, and that "labor intensivity" and cost-accounting are spectres. That is true, but it need not be an insurmountable barrier to humanist expansion. It would seem to me that lobbying based on increased demand would have some effect on imaginative administrators. An outsider cannot spell out what to do or how to do it, but can point to the "that it must be done," based on a study of the strategic location of the community college.

3. *The community college humanist can use the humanities to hold up the mirror to the humanist.* Here we come to the "know thyself" motif that is at the heart of the humanities. If we know ourselves in our public and professional contexts, the final test comes in personal appropriation of the humanist imagination. Where humanists take their separate disciplines for granted and fail to justify, advertise, or enhance them, students and publics will find no reason to interrupt their drab routines. Where they pass on the excitements that must have originally lured them to the humanities, back before erosion of sensibility began to set in, they will telegraph to others the passion of the humanist culture.

I have argued that humanists can hold up these three mirrors best when they have a self-consciousness about belonging to a company of humanists and in a zone of the humanities. Now when there is new public awareness of humanist definition and when there are new attacks, those who work in that zone stand a better chance of making their contributions to the understanding of the human than they do in their particular disciplines. Such a commonality of purpose, of course, does not mean an erosion of disciplinary lines or a loss of expertise in each field of inquiry. But it will enlarge the understandings of what humanities are and can do. And I have also argued that this self-consciousness may be most needed and best developed in the beleaguered world of community college humanists. To that end the CCHA may have an importance far beyond appearances. And even the appearances are welcome.

The Unity of the Practical Arts and the Liberal Arts

Mark H. Curtis

Americans are a pragmatic people. We measure the value of thoughts and acts by their consequences. What difference does it make if we do this or that? What difference does it make if we espouse this idea or think that thought? Indeed, justification of our very ideals themselves demonstrates our pragmatic nature. We hold ideals such as democracy, freedom, equal rights and opportunities for all, and full development of every person's natural capacities and talents because we believe that such ideals will have beneficial effects for both individuals and for the whole community.

Unfortunately, at times our pragmatism gets reduced to practicality. We restrict our judgments on the difference that acts and thoughts make to measures of quantity alone and lose sight of the degrees of quality that should also count for something. In recent years, for instance, we have come to answer the question "What difference does an education make?" in terms of the job a person can expect to get and the income he or she may earn. We have failed to remember that a job is not the end and ultimate purpose of life. Even for those fortunate individuals whose jobs or vocations provide them with a sense of fulfillment and joy, there is more to life than work. Moreover, a job is more than the application of technical skills or professional knowledge to produce things or to resolve perplexing situations. The job itself will become mere drudgery unless it is done in a context of motivation and interest that gives the worker a sense of usefulness and accomplishment – the feeling that what he or she does contributes to the betterment of at least a corner of the world.

I am heartened as I go back and forth across the country these days to discover a reaction to the demoralizing reductionism that has plagued us for a decade or more. I am particularly encouraged to find a group such as the Community College Humanities Association, which is dedicated to restoring balance to the education of millions of men and women who need skills and technical training, to be sure, but who also need to know why their life and work is important and worthy. New emphasis on the humanities in community colleges will assist in making their programs truly comprehensive – programs that will help people know how to live fully and joyfully as well as to make a living. What I have to say to you is intended first to cheer you on in your resolve and second to contribute my bit in developing a case to justify your cause. I shall try to reach these goals by addressing myself to the subject of "The Unity of the Practical and Liberal Arts."

It is difficult for me to accept the fact that in our age of specialization – I might say over-specialization – we have sharply distinguished between two kinds of learning that are both essential to us as individuals and as a society. We have not

Mark H. Curtis, President, Association of American Colleges

always been so precise. Our pioneer ancestors, as they pushed the frontier across the country, founded institutions of liberal learning almost simultaneously with the planting of new settlements. They did not recognize a dichotomy between the practical arts and the liberal arts. They recognized that the one helped them wrest a living from the forest and prairie and that the other brought meaning to their lives, a sense of overarching purpose to their back-breaking labors, and a promise of civility to their struggling, rough-and-ready communities. My grandfather, who as a boy and young man cleared land and ploughed the virgin prairie of Iowa, went each winter to an academy established by his father and other German settlers of the area on the banks of the upper Mississippi. As his heir, I fully accept and endorse A. N. Whitehead's position that the antithesis drawn between technical education and liberal education is fallacious and needs to be shown up for what it is.

The struggle to reestablish the unity between the practical arts and the liberal arts is a battle on two fronts. On the one side stand the platoons of the practical-minded. They take the position that they must, in a few short terms, teach students everything that they may need to know in their future careers. They rarely acknowledge that students, after they have become practitioners, will continue to learn on the job. Therefore, the practical-minded rarely limit their programs to providing students with the essential requirements for an entry-level position and the basic knowledge on which they can ground their later learning. In their anxiety to stuff students like Strasbourg geese, even though much technical specialized knowledge soon becomes obsolete, they lament that they have too little time to do their job and jealously seize every available credit hour for their courses of study. In this they are abetted by the specialized accrediting agencies who have responsibility not to the student and his or her need for a comprehensive education, but only to a trade or profession.

On the other side stand the defenders of the liberal arts, many of whom come armed with haughty airs of superiority and fire bombastic verbal volleys in disparagement of mere mechanics. Too often they pride themselves on the non-utilitarian nature of their studies, and claim virtue as their invention. Some of them refuse to stoop to what they consider the servile task of providing service courses for technical students. Others, forced by fate and circumstance to perform such lowly chores, only give half-hearted effort to these labors and husband their strength, their imagination, and their inspiration for those students who supposedly can benefit from their superior learning and wisdom. With such attitudes, they "circle the wagons" to defend their ideas of truth and beauty against the barbarians, and do not use their weapons of invention and imagination to establish new fronts where the battle might be fought more effectively.

For some time it has appeared as if the platoons of the practical-minded were winning. In the sixties and seventies, programs leading to technical degrees proliferated and in the seventies, students shifted away from liberal education in such numbers that the proportion of those majoring in technical and professional subjects rose from 38% to 58%. Yet accompanying these changes has been apprehension that over-specialization in technical fields provides only a truncated education. Concerns of this kind have manifested themselves among faculty and administrators in institutions of all sorts. A few examples will illustrate this point.

Three years ago I directed an evaluation of the Institutional Grants Program of the National Endowment for the Humanities. Nearly 20% of the grants made since 1970 were for projects that sought to introduce the humanities and other elements of liberal learning into professional or technical education. The University of Texas Medical Branch at Galveston, for instance, had established a division of medical humanities and used its grant to augment the staff of that division and develop courses in jurisprudence, ethics, history, and literature. By the time of our visit, the program was well beyond the pilot stage and medical students were required to take a course in medical humanities in each of the first three years of his or her training. Courses in medical humanities were also being developed for the school of nursing and other fields in allied health sciences.

I was surprised to discover that these courses had strong approval and support from the scientific and clinical faculties of the medical school. The head of the department of surgery was most eloquent and forthright in saying that his initial skepticism about medical humanities had been overcome and that he and his colleagues now realized that study of the humanities used methods which were different from theirs but which required just as much intellectual rigor and discipline. He and his colleagues also believed that study of medical humanities was an important part of their students' training and would make them more effective and responsible physicians and surgeons.

Obviously postgraduate training in medicine differs in degree if not in kind from vocational education at a community college. Yet the difference is not so great as to invalidate certain comparisons between the two. The one I wish to highlight involves the rationale for combining liberal learning in the humanities with vocational and professional education. The faculty at Galveston Medical Branch justified their program on the grounds that transference of learning in the humanities to the issues and problems of professional practice was not something accomplished automatically. It would only occur effectively if instruction in the humanities took place in the context of professional training. Furthermore, they recognized that to be as significant as possible, students should have instruction that would enhance the depth and sophistication of their understanding of the humanities in correspondence to their advancement in professional fields. These considerations, I will assert, are as important for vocational students in community colleges as they are to medical students. They cannot depend solely on the liberal learning in the humanities and other related fields that they received in high school.

Another interesting case which we reviewed in our evaluations of NEH grants concerned the humanities program developed for engineers at Lehigh. The purpose of this project was to provide courses in literature, art history, history, political science, and philosophy that would deepen the understanding and broaden the perspectives of students in engineering. These studies were not intended to give them only basic skills in spoken and written English or to supply them with a patina of culture to be exhibited at cocktail parties. No, their fundamental purpose was to enable future engineers to appreciate the complexities of society and the values by which it operated, to enrich their aesthetic sense, and to make them sensitive to the human needs and interests of those they served. These studies were introduced with the expectation that such learning would make students better engineers than they

would otherwise be. They would be able to design engineering systems that would not only solve practical problems but do so in ways which would improve the quality of life for other human beings.

Finally, a third case: we also evaluated a project at a community college in south Georgia. Here a group of humanities faculty, in conversation with members of the vocational faculty, devised a special humanities course for technical students. It had two objectives: first, to prepare technical students to pass a state-wide examination in English composition required of all persons receiving an Associate of Arts degree or advancing from lower to upper division status; and second, to develop skills through use of readings and written assignments that would help such students gain a sense of purpose and self-reliance by learning something about who they are, how individuals and groups are related to one another in society, and what role in serving society their special technical field plays. We found that some of the technical faculty still questioned the wisdom of surrendering so much of their students' time to non-vocational studies, but they were pleased that the technical students, since the inception of the new course, had a better record in passing the state English examination than the academic students who followed the conventional program. They also reluctantly admitted that their students might be more effective practitioners and citizens because of their special courses in the liberal arts and especially in the humanities.

What these cases tell me — and I could cite others similar to them — is that among the ranks of the practical-minded there is a significant creative group which perceives the truncated nature of purely technical training. In addition, these individuals appreciate the value of liberal learning and breadth of knowledge as a means of improving both the professionalism of technical specialists and their chance of living full, humane lives.

But what of the other side — the entrenched defenders of liberal education? Perhaps the best answer to this question is the testimony that your presence at a conference like this one gives. You and the larger group of colleagues whom you represent are showing that liberal learning can no longer be conceived as a cloistered matter — a reclusive private kind of study pursued only for its own sake and for private edification. If I read the history of liberal learning correctly, I believe you have the right of it. The great prophets and teachers of liberal and humane learning, to whom we all pay homage, never conceived it to be merely an end in itself only pursued in the seclusion of one's study. Erasmus, for instance, wrote his *Enchiridion* to be a handbook, or to change the metaphor, a side arm for the Christian knight so that he could bring his full powers into play for the good of the commonwealth. His disciple, Sir Thomas Elyot, in writing his *Boke of the Governor*, proclaimed that if a person were properly educated in the humanities and liberal learning and joined to liberal education some practical training such as the study of law, then the world would once more see a commonwealth equal to that of the Greeks and Romans.

Of course, Erasmus and Elyot were not thinking of practical arts in all the diversity and variety that they have in our age. We are not only the heirs of the Renaissance humanists but also of the vast educational developments in the last century in our own country, by which the land grant colleges have given the agricultural and mechanical arts a legitimate place in higher education and by which

the community colleges have extended systematic training in vocational fields into many other areas. But has the expansion and proliferation of the practical arts made the Renaissance humanists' idea of the compatibility of practical and liberal learning any less applicable than it was?

Indeed, it seems to me that today as well as yesterday two propositions need to be kept clearly in mind by all educators. They are the two sides of a coin. Linked together, they state that man does not live by bread alone, but man does not live long without bread. Whitehead saw the force of this point and in his writings argued for programs of education that restored unity to training in the practical arts and learning in the liberal arts. He saw the need for each to reinforce the other. Separately, the one provides skills without direction and purpose and the other degenerates into the futility of dilettantism.

The community colleges of this country, which serve millions of our citizens who may not go beyond the associate of arts degree, have a special mission to work for the unity of the practical arts and the liberal arts. They, perhaps more than any other sector of higher education, have an opportunity to link the two in a genuinely comprehensive education. In seizing this opportunity, I urge you humanists in the community colleges to be imaginative and creative leaders. You, better than I, know what will be required to advance the cause. But of one thing I am sure, you will need to take the initiative in opening up lines of communication and dialogue with your colleagues of the technical faculties. In such dialogue, you will need to listen as well as speak because you must come to understand what it is that the technical students are learning and what is expected of them. Only then can you begin to perceive how study of the humanities can be offered in such ways as to speak to their condition and needs.

Besides being curious, discerning listeners, we in the humanities must also use imagination and ingenuity in revising instruction in the humanities so that it both keeps faith with its own best traditions and yet becomes relevant to the interests of technical students who will be citizen practitioners of their practical arts. We might ask the questions: Can technology itself be a window into the needs, relations, and dealings of individuals with one another? How can the self, if awakened by such possibilities, be deepened and enriched by studies in literature, history, or philosophy?

What I am pleading for is an effort to overcome the baneful effects of specialization, fragmentation, and preciosity in the humanities and liberal learning. Liberal learning is above all an approach to understanding that seeks to discover the whole which makes sense out of the parts. In trying to define liberal learning by an approved canonical list of subjects called the "liberal arts," we have lost sight of this fact and fallen into the trap of illiberal over-specialization ourselves. We need to recover the sense that the truly liberating feature of liberal learning is the insight it brings to the interrelatedness of all aspects of one's life. Each person possesses, and lives by, his or her own world view based on a compendium of experience, knowledge, and training. His or her own hope and aspirations for gaining a livelihood is a part of such a world view. The major task of liberal learning is therefore to assure that one's world view is worth something and will enable a person to enjoy a life as full, free, and creative as possible.

The Community College Teacher: Linking the Profession, the Discipline, and the Curriculum

Arthur M. Cohen

Higher education has undergone a curious inversion in the past twenty years. A generation ago, young people seeking entry to the work force began as apprentices to tradesmen or as bottom-level employees in businesses. Those whose future financial prospects were secure because of family background, those who wanted to delay entering a career, and those with an overriding interest in the arts and humanities, went to college. Now, the situation has been overturned. People who want to go to work go first to school where they expect to learn a trade or otherwise be prepared for employment upon graduation. And those who want to study the liberal arts go to the bookstores, the record shops, the movie theatres, and the *ad hoc* study groups that have formed in every population center in the country. A student in one of my classes recently put it succinctly, "Why would anyone go to college merely to learn?"

This article is directed toward tracing the magnitude of the turn away from the liberal arts in American community colleges and to suggest ways that the faculty in literature and the humanities might accommodate themselves to this new phenomenon. I will argue that a more fully professionalized faculty would be better equipped to deal with this shift and that professional associations concerned with language, literature, and the arts might well address these issues.

Many community college liberal arts instructors have of late deplored the public's lack of interest in the humanities. They hear their students asking, "Why should I study this stuff? What good will it do me?" They hear their administrators pleading for larger enrollments to be gathered by "offering the community anything it needs." If they read the literature emanating from the major associations dedicated to the community college they see a predominance of articles advocating curriculums in solar technology, remedial reading, and paraprofessional and technical fields. Bombarded by this assault they conclude that the humanities must be moribund in American life.

The faculty have an understandable reason for feeling that the future for their curriculums is dim. However, they should look to the volitional expenditures on books, records, and other examples of public interest in literature in the humanities. These expenditures support entire industries. And they far exceed that which people spend on their own higher education. The cost of college going, particularly

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community college going, is miniscule compared with that which people spend on the arts. The student who would balk at a $25 increase in tuition might spend that much on records and paperbooks on a weekend.

This inversion in the public expectation of what college should be used for was fostered in large measure by the educators themselves. All during the 1950's and 1960's they were saying, "Come to school and learn a trade. Come to school and you will be set to earn significantly more money during your lifetime than will your peers who have not been to college." The public accepted the argument, the legislators bought it enthusiastically, and the community colleges were on their way to becoming career training centers. Today more than 50 per cent of the students in American community colleges are in programs that lead to direct employment. This occurred less because people's interest in the humanities declined than because college leaders knew they could gain support by offering to provide trained workers to the business and industrial communities. "Making people better" is a weak argument politically; "relieving unemployment" is much stronger.

A second reason for the decline in the humanities in community colleges is that the humanities have declined in the secondary schools. Further, the lower schools seem less able to teach basic literary skills than they were in an earlier era. Blame television, reduced familial control, a failure of will on the part of public school personnel, or some villain of your own choosing, the fact remains that students arrive at postsecondary institutions poorly prepared to read and write in their native tongue. And since the teaching of literature is linked obviously with the literacy of the students, that area of the curriculum was dealt a further blow.

The dual forces of career and compensatory or remedial education have been devastating for the teaching of literature, and indeed all the humanities, in the community colleges. The magnitude of the decline becomes quite pronounced when enrollment figures are compared from year to year. Between 1975 and 1977, for example, total college enrollments increased by 7.4 per cent while enrollments in the humanities were declining by 3.9 per cent. Literature declined even more precipitously, showing a 12.1 per cent drop for those two years (Center and ERIC, Summer 78). However, integrated humanities courses, those courses combining elements of literature, music, and the fine arts with a historical and philosophical approach, increased by 7.1 per cent during those same two years. In many institutions a lower division humanities requirement may be met by an integrated course whereas the literature courses are optional and the students accept the requirement. In brief the interdisciplinary or integrated courses have cannibalized enrollments from the specialized courses in literature.

Viewing the decline in enrollments in literature and other specialized segments of the humanities leads to reflection on what might be done to turn the tide. It is no small task; the forces propelling the community colleges in the direction of career and compensatory education are exeedingly powerful. Further, the faculty are in disarray. With a historic tendency toward acting as individuals within the confines of their own classrooms they seem unable to take appropriate steps in concert. And many of them are unwilling to act. Either they fail to understand the magnitude of the problem or they feel powerless against what they perceive to be broad social and institutional forces. However, institutional policy is less the result of external forces

than it is of decisions made by individuals within the colleges. And a faculty acting together can have notable effect.

To effect curricular change, to bolster offerings in literature and the arts, the faculty must have a distinct view of what they are attempting to achieve, of the forces with which they are contending, and of an approach to change. This requires a degree of professionalism that is merely nascent among community college instructors.

A profession is different from a craft, a trade, or an occupation. The members of a profession engage in peer judgment and self-policing. They are in possession of a body of specialized knowledge not readily available to laymen. They have a communal sense of identity, formal organizations, codes of ethics. They minister to clients and they are in control of the essential elements of their own work.

To what extent does the community college faculty measure up? Few of them were prepared in programs specifically orienting them to the conditions of their work. Few were socialized on the job to think as members of a fraternity of professional educators. Faculty may have a say in who is admitted to their ranks but decisions on qualifications are made at district or state level and the ultimate decisions on hiring and firing belong to the governing boards. The element of self-policing is weak; rare is the situation in which the faculty acting collectively attempt to exert pressure on one of their members whose responsibilities as an instructor and arbiter of curriculum have fallen into disrepair. Discussions of instructional strategy, curriculum reformation, and attendant professional concerns are unlikely. The faculty operate in isolation. They still see teaching as an arcane craft. The classroom door is closed.

On the level of disciplinary affiliation the community college faculty fall far short of what may be desirable. According to data collected in a national survey of faculty teaching the humanities in community colleges (*Two-Year College Instructor Today*) the faculty seem not highly concerned with their academic field. They tend not to be affiliated with disciplinary associations or, if they are members, they rarely go to the meetings. Few of them read scholarly journals. Few write papers for publication or otherwise make public their views on teaching in their academic fields. Many reasons may be advanced for this paucity of affiliation – heavy teaching loads, teaching in two or more subject areas, etc. – but the fact remains that the academic discipline at present forms a weak connection among community college instructors.

Should the community college faculty move more toward professionalism? If so, along what lines? What might be the effects of a higher degree of professionalization on curriculum and instruction in literature and the other disciplines in the humanities? Several commentators have reasoned that the community college is best served by a group of instructors with minimal allegiance to their peers, to an academic discipline, or to anything that turns their attention away from the immediate demands of the classroom. The contention is that professionalism leads to a form of cosmopolitanism that ill-suits a community-centered institution; once faculty find common cause with their counterparts in other institutions, they lose their affinity for their own colleges. The same line of argument holds that professionalism among university faculty has ill-suited education in the senior

institutions as the faculty allegiance turned more to research, scholarship, and academic disciplinary concerns, thus reducing their interest in teaching.

But if the faculty do not become professionalized, who will speak for the liberal arts in the community colleges? Few administrators, with their eyes on the enrollment figures and ways of maximizing students and budgets, have an affinity for traditional curriculums in higher education. To them the liberal arts have long been associated with the junior college concept, the idea that the two-year colleges stream students through from secondary schools to universities. Yet if the community colleges are to maintain their place in graded education in America, they cannot deny their students access to the history, literature, philosophy, and art of the culture.

If the community college faculty is to maintain the liberal arts and to professionalize itself further, help is needed. For one thing there must be a shift away from the direction that has been taken by many of the professional associations in recent years. As a way of competing with the unions some of the major professional faculty associations have effectually abandoned any pretext of advancing curricular and instructional concerns and have become little more than agencies bargaining for staff welfare. The word, "curriculum," appears only rarely in the negotiated agreements, and concern for instruction tends to be centered on class size and the number of teaching hours that may be assigned to the instructor. Rarely a word about reproducible media, hardly a mention of team teaching, never a reference to specific, instructional objectives.

Nor have many of the academic disciplinary associations addressed themselves to issues of community college education. Some of them have community college related subgroups that show promise. If professional associations inclined toward the academic are to arise they must do so as appendages of the major academic disciplinary associations. There is much room for growth, as of 1975, 55 per cent of the community college instructors had not attended a regional or national meeting of *any* professional group in the prior three years and 90 per cent had never presented a paper at such a meeting (*Two-Year College Instructor Today*, p. 120). All the academic disciplinary associations could build programs that would appeal to them. All could launch membership drives. All could address issues of their journals to the community college instructors.

A more highly professional community college faculty group would take a distinct character. The university faculty has coalesced around research and scholarship, bringing certain benefits of mobility and national recognition to themselves but at the same time weakening their local affiliation and taking their academic disciplines to a remove far from that which is of use to the non-specialist. Much of the university-based scholarship in academic disciplines tends toward esoterica, reductionism, and the arcane. As a group the faculty have reduced their efforts at translating knowledge stemming from the disciplines into forms usable by the layman. The community college faculty would not follow that path. Their disciplinary affiliation is too weak, their institution's demands for scholarship are practically nonexistent, and their teaching loads are too heavy. They gain their greatest satisfaction from working with students, that is why they are in community

colleges in the first place. But they must move toward a greater affiliation with their academic disciplines for the sake of their students, their institutions, and themselves.

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The attrition in the liberal arts in the community colleges may be slowed during the 1980's. Even though there is a lower rate of participation in higher education by 18 year olds just out of high school, there is a strong base of support for the liberal arts from among the adult members of the community who enroll in the courses in literature and the humanities because of their own interests. Precise data on the number of people who already have college degrees and/or have no intention of transferring to senior institutions is not available. But we know that sizable percentages of the enrollments in so-called transfer courses are comprised of these students. These are the people who have been attending the local Shakespeare Festival for many years and who choose to take a "transfer" course in Shakespeare, the people who are patrons of the local symphony and who enroll in the "transfer" course in Music Appreciation. The fact that the courses are so labeled is an artifact of institutional funding; it has nothing to do with the intentions of the students. The university extension divisions have long recognized that and have capitalized on community interests in the arts and humanities by offering sizable numbers of courses in those areas without the concomitant pretext of degree credit.

The community colleges will not any time soon be turned away from their intent to become career, compensatory, and community education centers. The forces propelling them in that direction are too strong to be modified by a small and shrinking number of humanities faculty members who would demand that all matriculants enroll in "required" courses in the liberal arts. Even if they were successful in maintaining the requirements, most students would merely walk around the mandate and leave without attaining the degree. (Less than 6 per cent of the students now obtain AA degrees and/or transfer to senior institutions after completing two years at a community college.) And that form of demand would build in its own rigidity and archaism because curriculum evolution would be made subject to the political processes of articulation and accreditation groups. Subjecting the arts and humanities to an excess of external review would not serve them well in an institution dedicated to serving the local community.

The humanities in community colleges must be made available to students in occupational programs through other than traditional course formats. To teach humanities to occupational students the faculty must create short segments that can be inserted into the occupational programs themselves. These segments can be modeled on the portions of courses in medical ethics that have been built by philosophy instructors for students in the allied health programs. Similar sections of courses and course modules of less than full length can be built by literature instructors who would discuss a few books of topical interest for students in the various occupational programs. Some notable successes have been attained by individual instructors who have taken *Zen and the Art of Motorcycle Maintenance* and *Working* into the occupational programs. Any teacher of literature can find numerous examples of the meaning of work, how that meaning has shifted as mankind moved from subsistence to luxury, from agriculture to industry, from poverty to affluence in various societies.

The liberal arts must be taught to students in compensatory education programs. Sequestering these students away from the main currents of western thought does them an injustice at a time in their lives when they need the association with their heritage as a way of understanding their roots. In many cases the students in remedial education programs are there because of a lack of connectedness with contemporary society that can be bridged through discussions of the ideas contained in our literature. If they live with the oral tradition let us talk with them. And it is possible to develop interdisciplinary humanities courses based on literature that are quite suitable for students who do not read at a "college level", one college in Florida has done just that (Schlegel, *New Directions for Community Colleges, No. 24*).

It is posible to teach the liberal arts in noncredit courses. Nearly every community college has lecture series, short courses, forums, workshops, and similar activities in which the humanities are presented to the public through other than course format. These presentations are often under the auspices of a community services director and the regular faculty tend not to be involved in their planning and execution. However, in many areas sizable proportions of a faculty member's load may be comprised of noncredit courses and some notable examples of instructors involved in community service activities may be found (Schmeltekopf and Rassweiler, 1980).

In sum, the advocates of literature and the arts must take their academic disciplines into the area where the majority of community college students are enrolled. And yet this form of reconceptualization is difficult. Individual instructors and small groups here and there have had success where they have tried it, but their numbers are few. Here is where the idea of professionalization and of the services that disciplinary associations may perform merge.

The community college faculty must themselves engage in the reconceptualization of their academic disciplines in a form that fits the realities of the institutions in which they work. They cannot depend on university professors or on administrators in their own institutions for leadership in this essential reconstruction. The faculty must take segments of their courses into the occupational areas, find materials suitable for remedial students, and work with community services directors in presenting courses and instruction in other formats to the community at large. Yet this takes individuals and groups with a sense of self, of professional directedness. It takes stimulation from peers, the contribution of thought about the core principles in each discipline as they pertain to the teaching role taken broadly. All these activities require a professionalized faculty.

Some associations have been formed recently that bode to move faculty in these directions. The Community College Humanities Association was formed in 1979 by and for community college instructors. At the least it affords an avenue of communication for its individual members. Numerous state, regional, and other national associations in English and the arts have also sprung from the ranks of the faculty themselves. But no one group can do it all; nearly one-fourth of the people teaching the humanities in two-year colleges belong to *no* disciplinary or professional associations. They must be reached. The successes obtained by people who have restructured the conditions of their work to fit their institution's special roles must be shared. No national disciplinary association should ignore the community college.

The faculty can be well served by disciplinary associations. Not only can these associations help share the news among the instructors, they can also help educate the administrators, trustees, and state officials. The role of literature and the arts in the community college must be accentuated, not from a posture of defensiveness, not from a harkening to the good old days when traditional college-age students formed the majority of the community college population, but from an understanding that the liberal arts must be maintained if the community college is to continue its claim as a comprehensive educational structure. The associations can also assist in suggesting ways that faculty role, workload, and activities can be rearranged so that they can work in the noncredit areas, revise existing courses, build sections of courses to be placed in other programs, and still fit within budgetary lines. No small order but, then, devotees of the liberal arts should never address the trivial.

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ESSAY REVIEWS

Humanities, Culture, and Community Colleges

Landon Kirchner

The Humanities in American Life. Report of the Commission on the Humanities. Berkeley: University of California Press, 1980. 192 pp. Cloth, $12.50; paperback, $3.50.

Reading the report of the Commission on the Humanities, sponsored by the Rockefeller Foundation, one cannot help thinking that each Commission member must have felt a bit uneasy participating in such a venture. All are unquestionably able, distinguished public leaders or scholars who most certainly have strong, but doubtlessly divergent, opinions on what ails the humanities and how to remedy matters. Synthesizing these views into a single report must be as unfair to them individually as supposing that the minutes of a curriculum committee meeting express the educational philosophies of its individual members.

Moreover, there is the problem of expectation. The report, coming as it does in a period of declining interest and support for the humanities, is certain to be welcomed by humanists and other supporters of the humanities. These are indeed hard times. We all sense the need for clarification of the role of the humanities in American public life and welcome thoughtful suggestions for strengthening this role. Readers, I suspect, will turn to the report with expectations of finding recommendations on the level of the last national humanities commission of some fifteen years past that led to the establishment of the National Endowment for the Humanities. I believe they will be disappointed.

The report issues a number of recommendations for strengthening the humanities, thirty-one of them specifically identified by number. None of these, however, has the scope or force of the previous commission's proposal for creation of a major agency to assist the humanities. On the whole they are simply not that ambitious in nature, having more in common with a sales force pep talk than with the presentation of a new product.

The form of presentation of the recommendations appears, in addition, to be ill-advised. Numbering them encourages readers to skim the report, using the recommendations as synopses for the chapter content, whereas, in fact, this is anything but the case. The strength of the report lies in its between-recommendations discussion where novel programs are cited, where arguments for the value of liberal learning are cogently reasoned, and where exploration of what an educated person is and what skills he or she ought to possess is conducted. There is a good deal of valuable material contained in the report that is in no manner summarized by the

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numbered proposals. Humanists would do well to read and re-read many of these sections, especially in chapter three where higher education is treated.

Still, the reception of the report by the humanist community will depend upon the reaction of readers to its recommendations and an assessment of the value of these recommendations for improving an increasingly deteriorating situation. I will argue that the Commission's report fails because its recommendations are not based upon a sufficiently penetrating view of the role of higher eduation and the humanities in American culture, and consequently the recommendations contained in the report are unimaginative suggestions aimed at shoring up what has essentially become an anachronistic paradigm.

Perhaps the most disappointing feature of the report is its lack of critical insight regarding the role of the humanities in American life. In the opening chapter the report attempts to explain what the humanities are, and in so doing characterizes them as the response to the question, "What does it mean to be human?" I find it curious that the question itself is not regarded as odd. Surely there is no ordinary sense in which such a question would be naturally posed. The humanities are not concerned with making distinctions between humans and other animal species, which may be a "fundamental question" for physical anthropology but not for the whole of the humanities. The question in reality is polemical and is intended to conceal a value judgment, that some ways of living are superior to others and thus more human. Failure to recognize this assumption is a common error of humanists.

The humanities, as presently constituted, are an ever-expanding inquiry into high culture. This inquiry, however, is parasitic upon the common culture in that it bases its reflections upon ordinary human events and actions. It is also parasitic upon itself by virtue of its historical orientation. Recognition of this is essential if we are to understand the current predicament of the humanities.

The report struggles along in chapter one ignoring this essential point. It first characterizes the humanities through their supposed effects — "stretching the imagination," "awakening our senses," "enriching our experience." Then it proposes that the utilization of language and an historical turn of mind set the humanities apart from other forms of thought. Finally, the humanities are to be thought of as a spirit or an attitude toward humanity. Surely if the humanities are ". . . widely undervalued and often poorly understood," as the report states, the situation will not be improved by such imprecise rhetoric.

Humanists generally have a poor understanding of the humanities and a naive notion of what the place of the humanities is in public life. Once we recognize that the humanities are a composite of high culture, we have less difficulty understanding why they are undervalued in an increasingly popular culture. We also realize why the elitist-populist debate is indigenous to any discussion of the humanities and persists in spite of equivocations on the term "populist" which permit sophistic reconciliations with elitism.

The self-delusion of the Commission is evidenced again in the florid prose with which it extols the value of the humanities in the opening chapter, a feature of the report that is being praised by those humanists who believe the liberal arts curriculum

is near its demise. The first full paragraph on page three of the report provides sufficient example of such prose.

> Intensity and breadth in the perception of life and power and richness in works of the imagination betoken a people alive as moral and aesthetic beings, citizens in the fullest sense. They base their education on sustaining principles of personal enrichment and civil responsibility. They are sensitive to beauty and aware of their cultural heritage. They can approach questions of value, no matter how complex, with intelligence and goodwill. They can use their scientific and technical achievements responsibly because they see the connections among science, technology, and humanity.

Reading this I could not help but recall the story of the advertising man who listened patiently to his client extol the marvelous features of his product and asked, "But why would anyone want to buy it?"

I assume, as the report notes, that the humanities are good (although I do not think they are necessarily so), even possibly good for something, such as improving the quality of life or preparing citizens for the exercise of their civic responsibilities. The difficulty is that when something so evidently good is so lightly valued, the logical conclusion to be drawn is that there is something wrong with those who fail to appreciate it. From this basis, the Commission issues the call to secondary schools, public and private funding organizations, occupational educators, adult and continuing education schools, and professional educators to shore up the humanities by providing the humanities with a larger share of the action. If something is so evidently good, it appears, then everyone should support it. The problem is that such appeals are impractical, given the traditional understanding of the humanities.

The report's treatment of the value of the humanities is the most discouraging part of all. It may simply be out of habit that the Commission cites preparation for civic responsibility and development of critical judgment as the chief benefits of humanistic education, but in so doing it ignores many obvious social realities which contradict these functions. It ignores the implicit social functions performed by education, such as the accommodation of the populace to a post-industrial economy and a concommitant emergence of a managerial class, the absorption of minoirites into this economy, and the division of labor reflected by various educational institutions in adjusting social aspirations to economic realities.

Many in community colleges are sensitive to the social functions served within this domain of higher education, since changing economic demands have more immediate impact on the types of educational programs offered in these institutions. They are particularly sensitive to claims that a second-class economic citizenship is being fixed through the kinds of careers students are being prepared for, and to the mounting evidence that attendance at a community college is more likely to result in non-continuation of education than in a four-year college or university.

The types of citizenship advocated by the Commission can hardly be considered apropos of a society that presents its candidates for public office in the form of commodities whose images are manipulated, packaged, and sold. And this brings to light another omission of the report: a lack of discussion of the "second curriculum," consisting of television, radio, newspapers, and advertising. The "second curriculum"

has more impact upon people's thought patterns, values, political views, and aesthetic notions than education in the schools and colleges.

To comprehend fully the role of the humanities in American life, it is necessary to have a more realistic conception of the humanities, a more sophisticated philosophy of education which seriously takes into account current social realities, and a better comprehension of what competition the humanities face, than is evidenced by the Commission's report. If the report is intended to be a "contribution to rethinking the humanities and not a shopping list," it must be viewed as a minor contribution. This I believe is because of a lack of social theory that realistically explains the role of the humanities in public life. The absence of this theoretical framework leads the Commission to base its perceptions of the value of the humanities on commonplace ideological shibboleths.

While it may not have been intended as a "shopping list," the report presents its recommendations in a form that will, I believe, lead it to be viewed as something of the sort. By choosing to break out its recommendations in numerical order throughout the text, the Commission has encouraged readers to use the thirty-one recommendations as summaries of text material. This is unfortunate.

The Commission's recommendations could be summarized by the statement: "Everyone should do more to support the humanities." Essentially the recommendations call for more money from all sources for humanities programs, more support for the humanists, a larger share of the action for the humanities in all phases of education, and more public interest in the humanities. Asking for more of everything in a time of diffused interests and diminishing resources is unlikely to generate much additional assistance from those sectors that do not now support the humanities or others that are expected to provide new support. Nor is it likely to provide much guidance to humanists in their efforts to strengthen the humanities.

While the Commission sees the need for a re-examination of liberal education and admits that "... the structure of higher education has cracks," it does not recognize that the radical shift in the nature of higher education over the past fifteen years has diminished the demand for humanistic education, at least in the traditional manner in which it has been offered. It is not simply that liberal learning needs "fresh meaning." Liberal education requires an overhauling in content, objectives, methodologies, and orientation. In short, the liberal arts/humanities curriculum needs a complete restructuring if it is to have a significant role in American public life. Calling for more support for the traditional form of humanities, while suggesting minor accommodations to current trends, is definitely a rear-guard action which evidences neither imagination nor recognition of the severity of the crisis.

The report offers an historical analysis in chapter three of the factors and forces which have brought the humanities to their current state. However, it fails to note some important conditions that have contributed to this, such as the overbuilding of the educational establishment in the 1960's, the increased competition for students in a time of decline in college-age eligibles, the evaporation of the managerial mystique that made degrees so all-important, and most important, the

accommodations by educators to these conditions in the change from a selective model to an adaptive one.

Because of their open-door policies and their community-service orientation, community colleges were the first to struggle with adjusting the curriculum from the context of the traditional student to what has been called the "new student population." The history of this accommodation is rather sordid, being filled with horror stories of institutions that prided themselves on their "wash-out" rate as a testament to their standards. Moreover, recent demographic studies have questioned the "newness" of the new students, suggesting instead an almost universal disappearance of the social measures that supported a selective model of higher education.

The traditional humanities curriculum has been supported by the selective model. According to this scheme of things, students are required to accommodate themselves to the curriculum, whether they find it pertinent, relevant, worthwhile, or not. The consequences of non-accommodation are severe, or at least thought to be. Without a degree one has little chance for social and economic improvement. In the past, the draft threat helped keep young men's noses to the grindstone, and not insignificantly there was enormous parental pressure to attend and complete college. Of course, the emergence of government funding for colleges through VA benefits, defense loans, work-study programs, and the like, have been important incentives as well.

In such a time high culture flourishes since it is supported by required participants and is used as a sorting mechanism to distinguish the capable from the hopeless. These are truly the days of the humanists (at least in higher education). Departments expand, course offerings increase, graduate enrollments and programs grow, new journals emerge, and colleges compete with each other for scholars.

These features, however, do not characterize our current situation. A different set of circumstances now exists, and I believe college educators must accommodate themselves to the new situation. Failure to do so will mean not only a loss of students, but also educational opportunity. Instruction must be interesting or at least not excessively rigorous; curricula must be clearly related to employment opportunities; pedagogy and support areas must be suited for students with weak intellectual skills; and a major institutional objective must be to retain the student, not sort him/her out.

The crisis in the humanities is not a matter of diminishing support. The crisis exists because of an educational revolution occurring in this country, a revolution characterized by the collapse of a selective paradigm and the emergence of an adaptive one. Viewed from this perspective, the Commission's report is essentially a reactionary effort to prop up the old paradigm, and this is why its recommendations are pedestrian and unimaginative.

The critical issues, it seems to me, are related to the adaptation of humanistic education to the new paradigm. We need to determine what life-skills the humanities develop or reinforce that have contemporary pertinence, and can be demonstrated as such. We need to refresh the humanities by dealing with contemporary materials and sources drawn from the popular culture: its music, films, literature, and events.

We need to examine the notion that the humanities are linguistically based and to explore ways of conveying values, insights,and imagination in an affective manner employing more visual mediums. And we need to do these in a way that is not intended to patronize constituents served or to seduce them to accept the traditional curriculum.

Community colleges offer a great deal of promise in adapting the humanities to the new paradigm for the rather obvious reason that the diversity of student populations and programs parallels the society at large. If we can translate the insights and joys of humanistic education to students in our community programs, occupational areas, adult education offerings, on-site training courses, and transfer curricula, we will be able perhaps to provide prototypes for others who wish to adapt the humanities to the conditions of contemporary life.

The fundamental question that the Commission ignores and which all humanists must address is whether the humanities have a place in the popular culture. The answer to this will be found in the efforts of humanists as they attempt to work out in practice what the new conditions demand. If there is to be a call for support, let us lend our voices here rather than to requests for preservation of the old paradigm.

A Reply from the Commission on the Humanities

Gaines Post, Jr.

Mr. Kirchner's review of *The Humanities in American Life: Report of the Commission on the Humanities* is provocative, disjointed, and unreasonably harsh. Apart from his dislike of the report's prose, he offers three major criticisms: first, the Commission clings to an anachronistic paradigm of American education, one that defends the "traditional humanities curriculum" and ignores (or indeed fights as a reactionary force against) revolutionary changes in education and society; second, the Commission asks nothing of humanists but much of everyone else, whom the Commission expects to support the humanities and the anachronistic paradigm; third, the report is unimaginative and does little if anything to rethink the place of the humanities in American life. In spite of Kirchner's faint praise of the text of the report found before and between recommendations, his critique is based on this material as well as on the recommendations themselves. In this reply, I shall briefly consider each of his three criticisms, showing that he has missed – or preferred not to acknowledge – important passages in the report. I shall then fault his review for oversimplifying history, education, and culture. In short, I wish to correct the false impression left by the review that the report is of virtually no use to community colleges.

Kirchner's thesis of paradigms is important and stimulating. Perhaps the report underestimates the tension between educational institutions and an increasingly diverse student body that demands a "relevant" curriculum and is attuned to popular culture. But the Commission was neither unaware of nor unsympathetic toward student and public attitudes. What Kirchner calls an "imprecise" definition of the humanities is in fact a diffusive one which the report elaborates in some detail. The Commission deliberately chose such a definition in order to illuminate the humanities in both educational institutions and public life – to find a zone, as it were, where Kirchner's two paradigms (or high culture and popular culture) overlap.

A few excerpts will show the Commission's recognition and advocacy of the broad compass of the humanities. America's cultural tradition "holds a special regard for the past, yet . . . has always been enlarged and enriched by non-Western cultures, by new works of art and scholarship, by the contributions of people never before given their due, and by concerns arising from our historical situation" (pp. 10-11). Because of their dependence on public funding and vocational charters, community colleges "may find it particularly fruitful to . . . integrate the humanities with career preparation" (p. 67). Some community colleges have developed programs blending "contemporary popular culture with classic works of literature, philosophy, art, and

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music" (p. 74). "The interests and aspirations of many people turn naturally toward the humanities through concern for freedom, moral values, beauty, and knowledge of the past" (p. 109).

Turning to Kirchner's second criticism, it may be true that the Commission, although calling for realism during a time of retrenchment, has asked for an unrealistically high level of public and private support for the humanities. But Kirchner does not mention the Commission's emphasis on the need for collaboration among educational and cultural institutions so as to use limited resources more efficiently. He ignores the report's chapter on support, in which readers may find helpful suggestions on establishing priorities, pooling small grants, and relating the humanities to the "respective interests and geographic scope" of sources of support. Most significantly, Kirchner takes no notice of the report's numerous criticisms of academic humanists themselves, many of whom "have adopted positions from which they cannot contribute to general discussion of the relationships between education, culture, and life in the community" (p. 5). The Commission makes quite clear that humanists should not expect widespread support if they do not act as mediators — "between the humanities and the vocational and personal interests of students, . . . between educational and cultural institutions and the media, . . . between scholarship and contemporary concerns" (p. 21).

Although what constitutes a major contribution to rethinking the humanities is debatable, the Commission's is more than a minor one. The report places culture and citizenship in a contemporary context without concluding that inherited ideals must be completely abandoned. Mr. Kirchner's review gives no hint that, in sections on science and technology, educational curricula, and the media, the Commission advocates literacy in a multiple sense — to include an understanding of the characteristics of scientific inquiry, the uses of computers and other technologies, and the ways in which the electronic media affect both the content and method of learning.

That Mr. Kirchner's review fails to acknowledge these parts of the report stems, I think, from an oversimplified view of conflicting historical forces. Our current situation is neither as novel nor as revolutionary as he maintains. The traditional curriculum and "selective" paradigm of education have undergone a number of major changes since the middle of the last century — one of the most radical occurred in the 1960's, when the threat of the military draft in fact increased the already strong pressure from students to revise the curriculum and liberalize campus life. Since the late nineteenth century, when land grant colleges opened their doors to new students and new fields, American higher education has been using both paradigms, adapting the "selective" one to changing circumstances and rewarding the best of those students who demand relevance. Today's community colleges are instrumental in increasing public access to higher education, yet many of them uphold intellectual rigor and curricular requirements while accommodating their students. Many community colleges apparently agree with the Commission that educational institutions should help form public attitudes toward education, and that the humanities do not necessarily diminish in value when they do not relate directly to contemporary social realities (see, for example, the 1980 edition of *Review and Proceedings of the Community College Humanities Association*). Similarly, Mr.

Kirchner's view of culture seems to be based on a theory of irreconcilable opposition between elitism and populism. Thus, instead of carefully examining the Commission's attempts to find common ground amid competing cultural values, he incorrectly assumes that the report is elitist in the sense of the reactionary paradigm, and he disregards the many courses and books in the humanities (as the humanities are "presently constituted" even in the Ivy League) discussing themes in popular culture without parasitic prejudice.

To conclude, I regret that Mr. Kirchner's review does not dwell more substantially upon the report's actual pertinence and shortcomings for community colleges. Reading the report ought to help even the harshest critic develop a reasoned argument for the place of the humanities in American life.

Major Recommendations of the Commission on the Humanities

The Humanities in American Life, the report of the Commission on the Humanities, identifies seven national priorities and contains thirty-one recommendations for strengthening the role of the humanities. These priorities and recommendations are viewed by the Commission members not as a "shopping list" but as a "contribution to rethinking the humanities."

The report, we hope, will be widely read and discussed by humanists and others. To encourage this discussion we summarize the major recommendations below. There are many other specific recommendations related to these that are contained in the report.

The Editors

National Priorities for the 1980's

1. The highest priority is to improve the quality of education in our elementary and secondary schools.
2. Research in the humanities must be supported, even when not applicable to public issues.
3. Cultural institutions must receive sufficient funds for their preservative and educational missions.
4. Educators must reaffirm the value of the humanities and demonstrate their importance to education and public life.
5. Educational and cultural institutions and sources for the humanities must collaborate for more efficient use of the limited available resources.
6. The terms of the cultural debate over the relevance of the humanities need to be clarified and advanced beyond the "elitism versus populism" dichotomy.
7. The humanities, sciences, and technology need to be substantially connected.

MAJOR RECOMMENDATIONS

Humanities in the Schools

1. Local school officials must establish the humanities as a priority in the curricula of their schools and strive to keep informed about exemplary programs.
2. States must establish funding policies and other guidelines enabling schools to provide all students with a general education that includes the humanities. The narrow range of knowledge defined by competency tests should not be equated with the goals of education.
3. The federal Department of Education and the National Endowment for the Humanities should make more effective use of their capacity to strengthen the humanities in the schools.

4 The curriculum in the schools should integrate training in expository, critical, and aesthetic skills with a firm factual base in cultural traditions.

5 School officials should reduce classes to manageable size and limit classes in writing to twenty students.

6 State and federal agencies and private foundations should increase support for programs that enable teachers to study, travel, and participate in professional activities. Released time and other incentives should be provided for teachers for their own intellectual renewal.

7 Learned societies should sponsor conferences and workshops for high school teachers in the humanities and take a more active interest in their education and professional development.

8 State departments of education should base requirements for teacher certification on a liberal arts education that includes the humanities.

9 College and university faculty should be encouraged to help improve education in the humanities in high schools.

10 School-college collaboration should be established on a long-term basis with sustained funding to support its continuation.

Humanities and Higher Education

11 Liberal education must be given a fresh meaning and should emphasize the role of the humanities in developing capacities for effective language skills, critical enjoyment of the arts, understanding of other cultures, and the analysis of ethical problems, public policy issues, and value questions underlying science and technology.

12 Humanities education should be strengthened by distribution of instruction in writing across the course of study, integration of humanities with other fields of study, establishment of a clear sequence of courses in humanities disciplines, use of local cultural institutions, and development of new materials for teaching the humanities.

13 Joint conferences of professionals, professional school administrators and faculty, and humanists should be convened to discuss the preparation in the humanities that professional schools should expect of their applicants and graduates.

14 Graduate school curricula in the humanities should be better adapted to academic and non-academic employment opportunities.

15 Federal agencies and private foundations should increase support for research and scholarship in the humanities.

Humanities in Community and Private Life

16 Humanists and occupational educators should work together to develop humanities components for occupational programs, and administrators should encourage use of humanities materials in occupational education.

17 Adult basic education programs should use humanities materials that actively involve participants and broaden their learning.

18. Humanities faculty should cooperate with continuing education and cultural institution staffs to develop humanities programs for adults.

19. Museums should mount more interpretive exhibits and increase public access to historical and cultural artifacts through permanent exhibits and collection sharing.

20. Support for general operating expenses of museums should be expanded through increased federal and private appropriations.

21. Libraries should encourage greater public use of their resources in the humanities by expanding their educational programs and involving humanists in planning these programs.

22. Libraries must be kept open and provide accessible services with a combination of local, state, and federal support.

23. Historical organizations and supporting agencies should concentrate on developing programs connecting preservation with interpretation.

24. On-going cooperation is needed between media experts and humanists to insure the best use of media resources in presenting humanities programs.

Support for the Humanities

25. All sources of funds should give effect to the fundamental importance of the humanities in nurturing the quality of American education and community life.

26. Funding sources should assess their programs to determine how much they actually support the humanities and how they might better do so.

27. Funding sources should review their policies and objectives with a view to increasing unrestricted grants, loosening distinctions between kinds of grants, and providing more frequent grants to sustain successful programs.

28. Public and private funding sources should collaborate in identifying funding priorities, avoiding overlap, pooling of small grants, and studying the availability of private matching funds.

29. Corporations should increase the percentage of contributions to the humanities and more fully use the allowable five percent of pre-tax income deduction for charitable contributions.

30. Foundations should increase their support for the professional development of school teachers and faculty at community colleges, for cooperative efforts between schools and colleges, for fellowships and basic research, for collaboration between libraries and cultural institutions, and for operating expenses and interpretative programs in local museums and historical societies.

31. Federal agencies should increase their support for cultural institutions, for programs that promote critical thinking in elementary and secondary education, for adult basic education programs that include the humanities, and for interdisciplinary programs in the humanities, science, and technology.

Open Admissions and Humanistic Education

Donald Billiar

Academic Turmoil: The Reality and Promise of Open Education by Theodore L. Gross. Garden City, N.Y.: Anchor Press/Doubleday, 1980. 249 pp. $10.95.

Critical Thinking and Everyday Life by Ira Shor. Boston: South End Press, 1980. 270 pp. Cloth, $15.00; paper, $6.00.

Teaching Basic Skills in College: A Guide to Objectives, Skills Assessment, Course Content, Teaching Methods, Support Services, and Administration by Alice Stewart Trillin and Associates. San Francisco: Jossey-Bass Inc., 1980. 327 pp. $15.95.

We have survived the trauma of Open Admissions – if only by narrowing the entrance way and by admitting many of the non-traditional students to the Ellis Island of community colleges and basic studies programs. Not that I intend to sneer: many, perhaps most, of these students could not survive the rigors of genuine college work; and the deception involved is arguably benign. Or if it is not – and Professor Shor would not think it is – the results arguably justify a degree of shoddiness. We have, furthermore, assimilated what there was to assimilate and rejected what ought to have been rejected of the simplistic and classist sloganeering of the Back to Basics movement and of the more sentimental responses to "the new student" to which Back to Basics was a reaction.

The three books here reviewed agree – I am happy to say – in rejecting a simple skills approach in favor of a humanistic attitude which encourages the growth of the students' minds. Their authors agree, further, in their respect for these students' minds and in their faith, supported by their experience, that these students from minority groups and the lower strata of our society are capable of college education. Only Professor Shor wonders whether our society could tolerate success in achieving the goals which they are striving to attain.

And only Professor Shor's book, of these three, offers much guidance to the perplexed community college humanities teacher. Especially disappointing, because it seems to promise so much, is the compendium by Ms. Trillin and her associates (Barbara Quint Gray and Virginia B. Slaughter, "Writing"; Margaret M. Waters, "Reading"; Linda Ann Kunz, "English as a Second Language"; Miriam Hecht and Geoffrey Akst, "Mathematics" and "Program Evaluation").

Trillin's introductory chapter is heartening. It says sensible things such as that a method like mastery learning may do very well for certain disciplines, e.g., teaching mathematics skills, but may not be appropriate, or not solely appropriate, for others, such as teaching reading. And it seems to place the book in the wake of Mina Shaughnessy's *Errors and Expectations*. Now, whatever political objections one may have to Shaughnessy's focus on error – that she, for example, is trying to conform the student to some bourgeois model – one has to admire her book for its

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combination of intellectual audacity with sensitivity and cunning, in short, for its excitement. And excitement is precisely what the Trillin work lacks.

It is a painfully dutiful compilation which is almost unreadable. It will only be read by people taking courses in colleges of education and by reviewers who have foolishly committed themselves to the chore. The authors write in that education textbook style which not only never fails to state the obvious but also never fails to state it with weary pomposity. They talk about objectives; they say things like, "A second factor in making choices is feasibility." They offer recommendations like "Be informed," "Be comprehensive," "Be politic." These examples, to be fair, are all from the last chapter; and, again to be fair, I must admit that, when talking about teaching, the authors sometimes verge on animation. But in general the sense of duty so drearily dominates that one almost welcomes the occasional eccentric intrusion of Aesthetic Realism (one of the authors is a disciple of Eli Siegel).

Is the book at any rate useful? Certainly, it is not altogether a wasted effort. But I suspect that one cannot profit much from, say, the chapter on teaching English to foreign language speakers unless one has been trained in TESOL. And if one has the professional training, one does not really need to read the chapter. The book thus falls between two stools.

The usefulness of Dr. Gross' book is in the recommendations of its third and final chapter, the "lessons" he has learned – and, perhaps, in an unintentional moral of the first two chapters, a lesson Dr. Gross has, I am afraid, not learned. (There are also three appendices: "A Budget Projection for a Writing Program," "A National Center for Literacy," and "A Program in Mass Communications.")

The recommendations are unexceptionable: the need to retrain teachers in the instruction of composition and literature, a sequential curriculum in writing, more extensive use of summers, a stress on the internal response to literature, the need for continuing education. Unexceptionable, welcome recommendations, but not very exciting and not very original. Dr. Gross sounds here like the dean he was (Dean of Humanities at City College). At times he falls into educationese: he lists goals like "A familiarity with the library and its intelligent use."

But none of this suggests the quality of this curious work with its wildly uneven style, a style which wavers from the calm detachment of the administrator to almost hysterical self justification. Here are two passages from the second chapter, "Publish and Perish":

> A new synthesis for the humanities must emerge from the concatenation of new learners, who justifiably demand entrance to our universites, and our traditional insistence upon standards. We haven't the right to deny standards to these new learners and we have the obligation, in a democratic society, to include them in our universities.
>
> But I had learned one thing – about myself, at least. If being a dean in an American college meant acquiescing totally to the power of a president; if one could not criticize past policies, as one worked loyally in the present; if one could not speak the truth for fear of losing one's job and lead rather than manage, formulate rather than follow; if one could not feel free to see one's own experience steadily and whole, then what was the point of being a dean in a university? Does a dean have academic freedom?

Need I comment on the manipulative attempt of phrases like "an American university," the Arnoldian "steadily and whole"? I gather from what seems to be a genuine concern for minority students and from his history – his work on black literature, for example – that Dr. Gross' heart is in the right place. But doesn't he know that in our society at this time "standards" is a code word for racism and repression? It is sad that it is so, but it is so.

The occasion of Dr. Gross' self-justification is the outcry aroused by his publication of an article in the *Saturday Review* expressing reservations about Open Admissions or, perhaps more accurately, the way in which Open Admissions was being implemented, especially the creation of ethnic studies departments. Earlier, in spite of grave "misgivings about simple-minded ethnicity and politically oriented courses and mediocre faculty hired on the spot," he had supported the president; but he quotes Norman Mailer, "Every compromise makes you less of a man."

It is a pity that he did not continue to compromise. Is he the sort of academic strainer at gnats who make faculty meetings so tedious? Is he a compulsive demonstrator of integrity? Is he the kind of person who voted for Anderson? Is it possible that at some deep level he is driven by racial or generational resentment? One cannot know, and what suggestions I make, I make very hesitantly. But surely he should know that there are times when right-thinking people accept a less than ideal arrangement rather than give aid and comfort to the enemy. And that remark about mediocre faculty makes me wonder. It does not fit with my experience nor, evidently, with Ira Shor's.

It is with relief that I turn from this unhappy work to Professor Shor's admirable book. Admirable but flawed. I have to express some reservations about any writer who uncritically cites Ivan Illich. And I may as well confess to being unhinged by envy. Even had I not been told by one of Professor Shor's colleagues that he is a brilliant teacher, this book would persuade me of it. I know that I will never be as good a teacher or one who can find such passionate fulfilment in teaching, but I also know that reading this book has made me a better teacher. I do not believe that any teacher of reading or writing can read Chapter Four without becoming a better teacher.

Yet this same chapter suggests one of the problems with the book. It divides into two parts. Its explanation of the pedagogy of Paolo Freire does not really provide theoretical justification for the brilliant methodology that follows. Not that it is irrevelant: the writings of Freire no doubt inspired Professor Shor; and Freire's techniques – his codification of themes, his beginning with concrete artifacts of culture and then moving to transcendant thinking – have offered seminal suggestions. But really one can profit from Professor Shor's methods without accepting, understanding, or knowing anything about Freire.

I doubt, furthermore, whether one can in fact transplant Freire into an urban – I hesitate to say "culture" or even "proletariat." Freire, as I understand him, works with preliterates who can avail themselves of a powerful culture. His method brings them to awareness of and pride in that culture. It uses that native culture to invent the reading material by which the students are instructed, thus avoiding the problem that in teaching reading one may inculcate the values of the literate class. But we are dealing with students who have been forced or persuaded or tricked into accepting the values of a debased culture. For them Professor Shor's commitment to critical

teaching, liberatory humanities, offers the possibility of escaping their imprisonment in false values.

The book, as I have suggested, tends to fall into two parts. Although the revisionist analysis of Open Admissions and of the development of community colleges is interesting and useful and, I think, essentially correct in its exposé of depressant channeling, vocationalism, the cooling-out of students, the warehousing of labor, it is not necessary to the profit one will derive from the second part. I say "essentially correct." Occasionally there is a suggestion of demonology: we get the feeling that there is a secret elite group – probably members of the Trilateral Commission – planning, "How can we keep the lower classes quiet?" But in general the discussion is sophisticated; Professor Shor knows the language of functionalist stratification theory.

Although, as I say, I do not believe the discussion is necessary to justify the second part, however important it undoubtedly is to Professor Shor's motivation, it develops a clever irony to make the transition to Part Two. In order to convince students that they are going to a real college, the community colleges must dilute their vocational training with liberal arts courses. These courses give dedicated teachers the opening to lead their students out of mental bondage.

However, in order to bring their students to awareness, the teachers must commit "class suicide," a concept again taken from Paolo Freire. It is a resonant and transforming concept. But as put into practice by Professor Shor, I fear it may lead to a trivializing imposition of a style of dress and behavior. He recurs to his working class origins to change his voice, his posture, his dress.

Putting aside the question of whether the teacher has sufficient talent to carry off the mimicry, I ask whether one is being honest with oneself and one's students, whether one is not engaging in a con job when one denies the ironies that pervade an educated person's thoughts. In fact, won't we see that as our students achieve the transcendent, self-reflexive thinking we try to lead them to, their voices, their postures will change? And on the other hand, if the teacher is deeply committed to his students' interests won't that commitment appear in his stance without his having to take off his tie?

Hasn't the truly humanistic teacher always recognized the irony of his situation? That is, he is paid by the state to serve as the equivalent of a priestly caste, to transmit the values of the society. But he cannot truly teach liberal arts without questioning those values. Somehow, he jogs along. No doubt with Open Admissions the strain is more acute. But even Profesor Shor could be accused of accommodationism. His very success – and he is an amelioration ist rather than a revolutionary – provides that degree of easement without which the machine would tear itself to pieces.

For Professor Shor, taking off his tie was something like Saul's change to Paul. Symbolic gestures are often necessary; but what works for one may not work for another. I have been asking myself whether I would not be wise to go back to wearing a tie. A black teacher I know thinks that a coat and tie is a sign that one respects one's work. After all, why not announce by one's uniform that what one is doing is one's work, that one is not there for the same reason the students are, and, for that matter, that in the eyes of many of one's students, one has it made.

While I am arguing in the name of honesty, let me denounce one more wrong-headed notion which cannot but lead to hypocrisy and, paradoxically perhaps, guru-ism, and that is the theory of the teacherless class – given currency among teachers of writing a few years ago by Peter Elbow. The teacher may actually believe that like the God of Deism she has created a perfect class which will run itself without her, but the students know that she is in actuality like the God of crisis theology, ready to intervene with drastic effect. Only they dare not say so. It really is unfair. Students are too easily imposed upon without giving teachers such a sneaky weapon.

I am afraid, however, that by dwelling too long on these criticisms, I have given an unbalanced account of a book I genuinely admire and intend to re-read and study. Unfortunately, to balance the account would require an expostion of impractical length. A brief summary of Professor Shor's methods would not do them justice, so I must content myself with urging the reader to explore for himself what he does with pre-writing, pre-reading, vocalized self-correction, a problem-solving method for developing conceptual thought, peer dialogue, mini-texts, social language projects.

Although, as I have said, all three of the books I am examining advocate humanistic education which is concerned with the total growth of the student, they limit themselves to offering advice on goals and methods. What they do not offer us is advice about the content of humanistic courses. It is true that both Professors Shor and Gross suggest more readings by minority and women writers. But that is about as far as they go. The question is whether, in addition to trying to teach students to read and think critically, we should make available to them a body of literature and art. And if so, how define it?

The College Board's CLEP Humanities Test is developed by Educational Testing Service with the aid of a faculty advisory committee. The guidelines developed by this committee have resulted in a significant increase in the number of items that refer to women, minority groups, "Third World" cultures. Even so, I find that my students can answer correctly only about one per cent of the questions.

Should we attempt to define a Great Tradition and offer it to our students? require a command of it? Should we remove from it the highly distanced, self-conscious artifice of a Henry James or a Nabokov and those works tainted by elitist values? On the other hand, dare we deny that a ghetto black can respond intensely to Jane Austen? Don't we have a duty to introduce students to classic and historically important works of literature, music, painting, film?

These are questions that urgently require discussion in the pages of a publication such as this and at meetings sponsored by organizations such as the Community College Humanities Association.

The General Humanities Course: Selecting a Text

Mary Alice Bird

The Humanities: Cultural Roots and Continuities by Mary Ann Frese Witt *et al.* Lexington, MA: D.C. Heath and Company, 1980. Vol. I, 410 pp.; Vol II, 386 pp.; each volume, $11.95.

The Art of Being Human by Richard Paul Janaro and Thelma C. Altshuler. New York: Harper and Row, 1979. 514 pp., $16.50.

The Living Tradition: Art, Music, and Ideas in the Western World by Henry Wyverberg. New York: Harcourt Brace Jovanovich, Inc., 1978. 385 pp., $13.95.

Selecting a text for the general humanities course can be as difficult as defining "humanities," particularly since most instructors have never taken a general humanities course and fewer still have a degree specifically in humanities (as opposed to history, literature, philosophy, etc.). Beyond a consensus that a humanities course is an interdisciplinary one, there is considerable disagreement regarding the content and approach of such a course.

Two curriculum traditions have shaped the basic dichotomy current in general humanities texts. One, the University of Chicago/St. John's College model, focuses on the language, thought, and history of western culture. The other, the Stephens College model, emphasizes the creative arts (see Louise Dudley *et al.*, *The Humanities*, McGraw-Hill). The popularity of general humanities since the 1960's (particularly in community colleges where there is uneasy compromise between humanists and technical educators) has led to some merging of the two traditions. This is seen in the inclusion of more art and music in the western civilization courses (e.g., Milo Wold and Edmund Cykler's *An Introduction to Music and Art in the Western World*, Wm. C. Brown; or William Fleming's *Arts and Ideas*, Holt, Rinehart and Winston). Some texts now include dance, photography, and film. Certain ones also include non-western cultures in the tradition of Columbia University's "Oriental Civilization."

Ironically this content expansion has coincided with the contraction of much formal humanities (liberal arts) education. The result is that the humanities course has often replaced the liberal arts curriculum. A single survey course is to transmit cultural values and develop critical skills – obviously, an impossible task. However, attempts either to accomplish this goal or to redefine it more realistically have led to disagreements among instructors (and thus textbook writers) and to confusion among colleagues, administrators, and students. In fact, the flaws of most textbooks relate directly to this failure to define reasonable goals for a one- or two-semester survey course.

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After much discussion, my colleagues and I at Tulsa Junior College agreed that it is not crucial which approach the text uses as long as the text is interdisciplinary, respects liberal arts scholarship, and provides for experience with primary sources. Equally important is that the text be clearly structured and avoid over-generalizations, fringe scholarship, and personal bias. We also agreed that to develop critical thinking, students need time to experience primary readings, listen to music, and reflect on art works. These criteria are, I trust, apparent in my evaluations of the following three texts.

The Humanities: Cultural Roots and Continuities

The authors (Mary Ann Frese Witt, Charlotte Vestal Brown, Roberta Ann Dunbar, Frank Tirro, and Ronald G. Witt) focus on the historic, aesthetic, and philosophic. Within a chronological framework, they narrow content to "one period and/or place," a framework of questionable merit as the authors approach the modern period. (For example, the chapters dealing with the post-World War II era discuss only existentialism and black American culture.) The authors place a high priority on primary source readings and on art experiences. Their selections are a delightful blend of expected and unexpected classics. For example, *Oedipus Rex* and *Lysistratus* are included; *The Play of Daniel* illustrates medieval music and drama; Moliere's *The Would Be Gentleman* is reproduced with examples of Lully's musical accompaniment; Versailles is thoroughly toured; Erasmus is represented by "The Abbot and the Learned Woman."

Throughout the text there is an explicit attempt to include both women's and black studies. For example, selections from Sappho, *Lysistratus*, the chapter on divine love (Virgin Mary), "The Miller's Tale," the Erasmus selection, *Othello*, Mill's *The Subjugation of Women*, and the chapter on 19th century male images of women "might" focus on feminism. The black studies emphasis is largely concentrated in a section of five chapters in volume I, "The African Cultural Root." As long as students recognize these chapters deal with only one segment of African culture (Mande), the unit is informative. The primary sources are well selected to invite comparison with those of the western cultural tradition. As noted, volume II (on the modern world) also contains a chapter on contemporary Afro-American culture.

Overall, volume I is stronger than volume II. Both are visually appealing, readable (with a minimum of technical terms), and balanced among the historic, aesthetic, and philosophic. In volume II a lack of organizational consistency tends to diffuse the focus. Throughout both volumes, there is irregular placement of historical information: sometimes there is an overview, but more often the historical content is interrelated with the aesthetic and philosophic. In volume I a sure sense of scholarship keeps the structure tight and the correlation to readings clear. There is particularly fine material in the Renaissance unit. Volume II, however, becomes more fragmented. For example, John Locke is discussed among "the philosophes." David is discussed in the chapter "Revolution and Romanticism" with only a passing comment in a later chapter indicating that he is categorized as "neo-classical." The same chapter also implies that romanticism is the result of the French Revolution. The themes of revolution and industrialism are important in volume II, but after Rousseau, Marx, Mills, Spenser, and Nietzsche, no other economic, sociological, or political theorists are analyzed, not even Adam Smith. Darwin is mysteriously

included with Dostoevsky, Nietzsche, and Van Gogh in a chapter called "Beyond Realism." Even the "continuities" sections that follow each unit reflect a lack of cohesion in volume II where they tend to summarize and describe the major events rather than denote continuities with the past and future.

Still, this text has much to commend it. An instructor seeking a book with good primary source materials (complete selections, not excerpts) and latitude to introduce cross-cultural or feminist or black studies will want to examine it seriously.

The Art of Being Human

Advocates of non-traditional texts (whether against western chronology or art appreciation models) will want to at least consider this text. I hope they will not adopt it.

I suspect Janaro and Altshuler are excellent teachers. Their book is full of the kind of extemporaneous anecdotes and illustrations that enliven a class but not necessarily a text. The authors reject, in their words, the "Socrates to Shaw" model for one that is designed to "open the window and let spring in" so students can be "as fully human as each individual can possibly be." While I understand their frustration with content-laden texts and with the need to cultivate aware minds, I cannot advocate a "humanist how-to" manual. This is what has been constructed in the zeal to have students "noticing . . . [their] surroundings, looking at other people, being willing to change . . . [their] image every so often, learning to grow old with grace and dignity and still stay young."

Visually this text is at first appealing. The chapter headings are topics dear to a humanist's heart: mythology, Apollo and Dionysius, morality, tragedy and comedy, faith and science, death, East and West. The text appears readable, with a minimum of names, dates, and technical terms. Provocative quotes line the margins in boldface type. But then one notices the absence of pictures. Seventeen poorly reproduced color prints are crowded onto seven pages, with their only identification on p.xi. The remainder of the pictures (except for a reprint of Guernica) appear to be black and white drawings by the illustrator, Marcia Murray, noted in the frontispiece. Most of these drawings are untitled.

The text suffers from a lack of organizational structure. For example, the chapter on "Faith and Science," which one expects will include a balanced definition of both terms with examples of their cultural contributions and an explanation of the conflict between their perspectives and advocates, has the following major sub-titles: "There is Either Truth or Falsehood"; "First Reason, then Faith"; and "Alternatives Today." The sub-headings under "First Reason, then Faith" are even less clear in suggesting expository order: "Science is Not the Way", "A Political Ultimate: the Roman State", "Christianity: a New Kind of Ultimate", "Rational Problems with Christian Belief", "Faith is the Answer", and "Faith is Not Enough." These sub-titles and sub-headings, like the text itself, reflect a confusing mingling of objective description, subjective description, and author bias. As to the latter, the conclusion to the fragmented discussion of faith and science draws heavily on a Teilhard de Chardin perspective.

But more upsetting than the lack of expository clarity is the frequent disregard for established scholarship. Too frequently major thinkers are paraphrased or

mentioned without clear identification. For example, both Mary Jane Sheffey and Julian Jaynes are cited in support of a theory but never identified by name (pp. 50, 202-203), on pp. 189 and 75 a "famous legal case" and a "prominent historian" are noted but not named. Similar slights to scholarship appear frequently. Equally annoying is the authors' distortion or straining of research and facts to fit personal theories, which in the guise of the textbook are passed along to students as though they were established truths. The authors' hypothesis that all art results from the evolution of standing primates (p.60) is highly speculative anthropology as well as faulty art history. Their discussion of meaning in music concentrates on feelings. Nothing more complicated than sadness, joy, nostalgia, sensuousness, and sensuality are analyzed, and none in detail in relation to a specific piece of music. The discussion of "sensuous" and "sensual" leads to a "lecture" on western repression of sexuality and concludes with the rather astounding statement that "most Japanese music appears to exist for its sensuality" (p.93).

The Art of Being Human has an unacknowledged Buddhist-existential perspective. This is most apparent in the chapters on morality (7), faith and science (8), East and West (9), and death (14). The authors also minimize those aspects of western humanist culture that stress civic and social responsibility, thus particularly distorting Renaissance humanism. In fact, they make a rather curious statement that "the humanist generally prefers not to be a zealot" (p.185). Rather "[humanists] prefer to take life at a less frantic pace so that they need not impose their chosen moral codes upon others" (p.187). This is the same sort of moral passivity the authors deplore in the opening chapter when they discuss the Mr. Chips humanist-image. It may also be the explanation for the lack of discussion throughout the text of social organization, political theory, and law.

For me, the irony of this book is that I am sympathetic to many of the authors' viewpoints. But a text, particularly if it deviates from established norms, has an obligation to be balanced. And if the text emulates an art form – in this case, the informal essay – then it must also be eloquent. Unfortunately, while there are fragments of good sense and valuable information scattered throughout this work, it is neither balanced nor eloquent.

The Living Tradition: Art, Music, and Ideas in the Western World

If one's interest is art history supplemented with primary readings and/or essays on philosophy and literature, this text has much to commend it. Classicists, however, will not like the short shrift given the Greeks and Romans, particularly the lack of attention to Hellenistic culture and Roman law. Also, the focus is purely western European (unlike the text of Neal M. Cross *et al.*, *The Search for Personal Freedom*, Wm. C. Brown, which examines Judaism and Islam with the Middle Ages). The color plates are superbly selected and reproduced; in addition, each visual art work is discussed at length in the text and illustrated on the same or adjoining page. Photographs or portraits of key thinkers are frequently included.

Throughout, Vyverberg has personalized the text. Interesting biographical sketches are included; major cultural periods are identified with a city, which is then "toured." Traditional periods (Greek, Roman, early Christian, etc.) form the chapter organizations, but the headings and discussions guard against over-generalizations (a frequent defect of interdisciplinary texts). For example, the author carefully

delineates both classical and romantic characteristics in modern art, pointing out, for example, the classical characteristics of Picasso and Stravinsky (a carefulness not noticed, incidentally, in the Janaro and Altshuler text). Vyverberg also resists the temptation to over-apply the term "baroque" and makes a clear distinction between the overlapping threads of romanticism and classicism in baroque, neo-classical, and romantic styles.

The development of each chapter is particularly effective. Each begins with a brief one page historical overview of events. Next, the intellectual climate (thinkers, scientists, writers) is surveyed, followed by discussion of painting, sculpture, architecture, and music. Technical terms are minimized; key ones (monophony, perspective) are explained both in the text and in the glossary. At least two major artists per medium and period are analyzed in detail. Others are noted, so that after completing the 355 pages, the student has had the opportunity to become familiar with the classic contributors to western culture.

The weakest sections are those pertaining to "ideas." Usually no more than three of every twenty pages is devoted to thinkers and writers. The text includes few excerpts and no selections of primary readings. However, this clearly written text is "slim" enough for student digestion without extensive class lecture, so one could supplement the philosophy and literature (and additional "ideas") with an anthology or selected paperback editions.

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While I have commented on other books, I have not attempted to evaluate the range of humanities texts available. I noted, however, decisions instructors must face before selecting a text – decisions regarding a chronological versus individual arts or the topical approach, the role of primary sources (readings as well as exposure to music and art), the specific humanities disciplines to emphasize, the focus on personal relevancy, and the tolerable degree of generalization.

Instructors with a high priority on personal relevancy will at least consider the Janaro/Altshuler text. Those favoring a historical perspective on western art and ideas will distinguish between the Witt and Vyverberg texts on the basis of the inclusion of primary materials *within* the text (Witt does), the non-western cultural content (Witt includes African, black American, and women's studies materials), the ratio between art and ideas (Vyverberg is more blanced), and the clarity of organization and scholarship (Vyverberg is more consistent). Two recently updated "favorites" also deserve mention: Wold and Cykler's concise *An Introduction to Art and Music in the Western World* (Wm. C. Brown), and David Martin and Lee Jacobus' rather dense *The Humanities Through the Arts* (McGraw-Hill). As their titles imply, the former is chronological with the arts interpreted culturally; the latter is a series of art appreciation "courses" in painting, sculpture, architecture, dance, drama, film, photography, and literature.

The current dilemma confronting the general humanities instructor (and student) is a troubling one. As course content expands beyond western culture and the traditional fine arts, student exposure to the humanities, in general, is contracting. The instructor, then, must find a comprehensive interdisciplinary, cross-cultural text that introduces students to art and ideas in a manner that is both comprehensible and relevant. The writing and the finding of such a text are no mean tasks.

A REPORT

Resources for the Humanities

Beate A. Schultz

The integration of the humanities and career education, the design of interdisciplinary humanities courses, and the re-design of traditional humanities offerings is best undertaken by those who know the plan, circumstances, and degree of success of comparable, existing projects. In this report Beate A. Schulz, Associate Professor of English and Humanities at the Community College of Baltimore (MD), provides information about organizations which support education in the humanities and describes noteworthy humanities courses and programs throughout the country. This report is not comprehensive; rather, it is a selection of projects that represents work being done in a variety of areas.

An important measure of the state of the humanities is the number of students in humanities courses. The Center for the Study of Community Colleges has shown that while total community college enrollment between 1975 and 1978 rose by 7%, humanities enrollment decreased by 3%. The only humanities courses that had experienced an enrollment increase were political science (4%), interdisciplinary humanities (7.3%), and foreign language – mostly Spanish and English as a Second Language – (9%). The National Center for Education Statistics has found that the number of occupational degrees awarded in two-year colleges during the academic year 1975-76 was double the number of those awarded in 1970-71. And the American Association of Community and Junior Colleges reports that well over half of all new matriculated students in community colleges in the fall of 1980 enrolled in career and vocational programs.

The humanities, traditionally concentrated in the liberal arts transfer programs, have been adversely affected by these and other trends. However, many individuals – in colleges, universities, and elsewhere – have developed noteworthy courses, projects, and organizations to reinvigorate the teaching of the humanities. What follows is information about such work that humanists in community colleges might utilize to strengthen their own humanities programs.

Agencies and Associations

All of the organizations listed are committed to strengthening education in the humanities, at least as one of their goals. Several organizations are interested specifically in education in community colleges, hence these are indicated first.

A. Specifically related to community colleges:

1. *The Center for the Study of Community Colleges* (1047 Gayley Avenue, Suite 205, Los Angeles, CA 90024) has conducted research on many aspects of community college activity and has been particularly interested in the state of the humanities in community colleges. The results of the Center's work are published in

a number of monographs, one series of which is under the heading, "The Humanities in Two-Year Colleges."

2. *ERIC Clearinghouse for Junior Colleges* (96 Powell Library, University of California, Los Angeles, CA 90024) will fill requests for materials on any aspect of the humanities. An extensive bibliography can be obtained from ERIC that includes not only the research undertaken by the Center for the Study of Community Colleges, but also other writings that pertain to the humanities in two-year colleges.

3. *The Community College Humanities Association* (Union College, 1033 Springfield Avenue, Cranford, NJ 07016) was created in 1979 to address the problems of the humanities in community and two-year colleges. A specific concern is the merger of humanities and non-humanities areas. CCHA has received a grant from the National Endowment for the Humanities (NEH) to sponsor a summer institute for the purpose of integrating the humanities and business education in community colleges. For more information about the summer institute (June 7 to July 3, 1981), about humanities projects, conferences, and publications, telephone CCHA at (201) 276-8136, or write to the above address.

4. *The American Association of Community and Junior Colleges* (One Dupont Circle, N.W., Suite 410, Washington, DC 20036) has information and publications on all major activities of two-year colleges. The various departments include ones on research and governmental relations. In addition, it has an active connection with several important national community college organizations, such as the Council on Occupational Education and the National Council on Resource Development.

5. *The National Humanities Faculty* (1266 Main Street, Concord, MA 01742) will send extensive information about its work on faculty and curriculum development. A current NHF project, which involves six community colleges (Clark Technical College, Springfield, Ohio; Sinclair Community College, Dayton, Ohio; Borough of Manhattan Community College, New York City; Atlantic Community College, Atlantic City, New Jersey; Genesee Community College, Batavia, New York; and Shelby State Community College, Memphis, Tennessee), centers on the integration of study in the academic disciplines with career and technical studies.

B. Specifically related to the humanities:

1. *The National Endowment for the Humanities* (Mail Stop 202, 806 Fifteenth Street, N.W., Washington, DC 20506) supports humanities programs in institutions of higher education and will readily assist community colleges by providing consultative advice, lists of colleges which have initiated NEH-funded programs, and reference data. Interested persons are encouraged to read proposals for successfully funded and implemented humanities courses and programs.

2. Every state has an NEH-funded humanities council which supports humanities projects at the state and local level. State programs tend to concentrate their efforts on projects of the humanistic disciplines accessible to the adult, out-of-school public. A list of the state councils and their addresses can be obtained from NEH.

3. *American Association for the Advancement of the Humanities* (918 Sixteenth Street, N.W., Suite 601, Washington, DC 20006) publishes the monthly

Humanities Report, provides information about and represents the humanities to and before public and private agencies, and undertakes research into issues that relate to the humanities.

4. *The American Association of State Colleges and Universities* (One Dupont Circle, Suite 700, Washington, DC 20036), through its Committee on the Humanities, provides support to humanistic education, including the construction and distribution of a list of innovative humanities programs at member institutions.

5. *The Association of American Colleges* (818 R Street, N.W., Washington, DC 20009), the national association for liberal learning, publishes *The Forum for Liberal Education* and sponsors projects designed to promote the humanities in two- and four-year colleges.

C. Interested in the humanities in special contexts:

1. *The Center for the Study of Values* (University of Delaware, Newark, DE 19711) is an interdisciplinary center designed to encourage research and the development of curriculum materials in the application of value theory to contemporary problems. The Center publishes a newsletter and sponsors or participates in conferences addressing major issues of public concern.

2. The Hastings Center: *Institute of Society, Ethics, and the Life Sciences* (360 Broadway, Hastings-on-Hudson, New York, NY 10706) was formed in 1969 to address the ethical problems resulting from developments in medicine, biology, and the behavioral sciences. Increasingly, it has been concerned with problems of professional ethics in undergraduate and professional schools and publishes the series, *The Teaching of Ethics*.

3. *The Institute of Electrical and Electronic Engineers* (345 East 47th Street, New York, NY 10017) publishes the *IEEE Transactions on Education*, a journal in which many articles on interdisciplinary approaches to engineering and other aspects of technical education can be found.

4. *The Center for the Study of the Human Dimensions of Science and Technology* (Rensselaer Polytechnic Institute, Troy, NY 12181) is an interdisciplinary teaching and research staff offering continuing and special courses and projects linking the humanities, science/technology, and business. It publishes a quarterly report.

5. *The Center for Philosophy and Public Policy* (University of Maryland, College Park, MD 20742) is a joint enterprise of the Divisions of Arts and Humanities and the Behavioral and Social Sciences at the University of Maryland. It sponsors conferences on a number of issues that relate to education and to public policy. The Center engages in both research and curriculum development.

Colleges and Universities

Many colleges and universities have innovative programs and courses in the humanities. Faculty members, program directors, department chairpersons, and deans are often eager to share course syllabi, brochures, video-tapes, and successful

grant proposals on new curriculum materials they have introduced. Below is a selected list of such projects. They are divided into two categories: community college projects and four-year college projects. Each category is presented alphabetically and, wherever possible, information is given concerning courses and source of funding.

A. Projects in Two-Year Colleges:

1. Baldwin Agricultural College, Tifton (GA), with NEH consultant and pilot grants, developed three interdisciplinary courses in a program called "Life Science for Technology Students." One of the major purposes of the program is to develop proficiency in language skills.

2. Bristol Community College, Fall River (MA), offers the program, "Integrating Humanities Education," which includes several courses on the short story, novel, poetry, and drama. All are taught under the general theme, "Death in Literature." These courses are offered as alternatives to the regularly required "Introduction to Literature" and are especially recommended for students in health and human services. The program also includes the course, "The Criminal in Literature and the Arts." This interdisciplinary study of crime, criminality, and society's reaction to both — as portrayed in literature, the fine arts, and the media — is team-taught by English and criminal justice faculty. The program was funded by NEH consultant and pilot grants and is designed chiefly for career-oriented students who make up 60% of the student body and are in elective-restricted curricula.

3. Central Piedmont Community College,Charlotte (NC), serving 30,000 students (among them many foreign students), developed, with NEH funds, an interdepartmental course, "Science and Society," which fulfills either the science (when taken with a laboratory) or the humanities requirement. It has two major themes: scientific literacy and science in a cultural context.

4. College of San Mateo, San Mateo (CA), offers a series of six humanities courses: "Introduction to Humanities: A Cultural and Intellectual History of Europe"; "Man and His Place in the Cosmos"; "Man and His Artistic Creations" (Muslim, African, and European art, architecture, music and theater through history); "Man and Nature" (The Scientific Revolution of the 17th century, its intellectual and social-historical bases and its implications); "Man and Man" (the four major themes are: protest against nature; protest against the social order; cultural heroes for an age of anxiety; and the hero enters into myth); and "Technology, Contemporary Society and Human Values." Faculty have received an NEH implementation grant to create new interdisciplinary courses which will include American Indian, Latin, and Afro-American materials.

5. Dallas County Community College, Eastfield Campus, Messquite (TX), has an "Introduction to Humanities" course which was originally taught in occupational programs, but is now open to all students. The course, taught in self-paced and in instructional television sections, is designed to convey to students that the fine arts are expressions of human values; that critical analyses of works of art provide insight into particular value configurations; and that the value of the humanities is timeless.

6. Essex Community College, Baltimore (MD), has a series of NEH-funded, team-taught, interdisciplinary courses which explore individual masterpieces of

world art: "Aphrodite: The Classical Nude"; "The Cathedral of Chartres"; "Shakespeare's *The Tempest*"; "Piazza San Marco: Venice in the Renaissance"; "Jefferson's Monticello: A Home that Embodies a Philosophy of Life"; "Wagner's *Tristan and Isolde*"; and "*Parsifal*."

7. James Sprunt Technical College, Kenansville (NC), offers three team-taught, interdisciplinary courses for technical students. Funded by NEH consultant and pilot grants, the courses are: "The Nature of Man" (including philosophic, artistic, historical, scientific, anthropological, and theological perspectives); "The Nature of America" (from historic and literary views); and "The Future of Man" (concentrating on values, decision-making, and problem-solving).

8. Johnson County Community College, Overland Park (KS), with the help of an NEH consultant grant and QUILL funds, has developed humanities modules for existing career programs. These include: business ethics for accounting students; medical ethics for nurses; history of law enforcement for criminal justice students; and the study of work/occupations for students in three technology programs (automotive, climate control, and construction).

9. Junior College of Albany (NY) offers a series of interdisciplinary, one-credit courses for students lacking one credit toward fulfillment of the graduation requirements. Some of these courses, offered most successfully on an experimental basis in the Weekend College, are: "Downstairs/Upstairs: Views of Victorian Society"; "Emily Dickinson: American Poet"; "On Historic Albany"; "On Hispanic America"; "Sons and Lovers: The Oedipal Theme in Literature"; and "Humanities and Aging."

10. Kingsborough Community College of the City University of New York, Brooklyn (NY), has, since 1974, offered a one-semester freshman English course in which the teaching of basic skills and exposure to humanistic disciplines have been integrated. Four units – semantics, philosophy, history, and myth – are united in the theme of freedom.

11. LaGuardia Community College, Long Island City (NY), a cooperative education college, has created approaches in which the concept of "work" is explored from the perspectives of philosophy and anthropology. One such course is "Freedom and Life Experience." Another course, "Critical Thought Skills," links the development of analytic skills with practice in their use through the study of philosophy.

12. Los Angeles Community College District, Los Angeles (CA), received NEH pilot and implementation grants for the development of two interdisciplinary courses for occupational students: "Man and His World: Technology and the Humanities" and "Man and His World: The Creative Process." The objectives include developing student awareness of the relationship between technology and theater, art, and literature and student interest in the relationship between society and the individual. The meaning of creativity and the types of knowledge involved in acts of creativity are explored.

13. Miami Dade Community College, Miami (FL), has developed an interdisciplinary television course on "The Art of Being Human." Art, music, drama, and philosophy modules are used to encourage each student to explore his own

value system and to begin to design his own life style. Faculty have developed a text-anthology, a student study guide, and audio-visual materials, including locally produced half-hour documentary television films and slide-tapes for independent study.

14. Monterey Peninsula College, Monterey (CA), received NEH funds for the development of two interdisciplinary studies programs, called GENTRAIN (General Education Train of Courses), containing seven to eight courses respectively, each of two-week duration, requiring 16 hours of class attendance. Students may take any one or all of the courses during the year, and receive one credit for each successfully completed two-week course. Courses include material from prehistoric times and ancient civilizations as well as materials on contemporary issues.

15. Puerto Rico Junior College, Rio Piedras (PR), received NEH consultant and pilot grants to develop "A Basic Skills and Mini-Course Approach to Freshman Humanities" which includes the following courses: "Primitive Man – Past and Present"; "The World of the Arts"; "The World of Religious Beliefs"; and "Humanistic Values for Life." Relevant aspects of Puerto Rican culture are an integral part of each of these courses. The courses provide alternatives to the traditional basic humanities course, acquaint the students with the cultural traditions of Puerto Rico and the world, encourage student participation in cultural activities, integrate basic communications skills in the humanities curriculum, and attempt to link technical studies and the humanities.

16. Valencia Community College, Orlando (FL), has developed an interdisciplinary humanities program in which the material of study is organized to stress three areas of competency: a) knowledge and thinking skills which involve recalling important information, analyzing another person's viewpoint, and judging the worth of an idea using appropriate criteria; b) communication skills; and c) personal integration by involving students in the material and encouraging them to derive their own interpretation, examine their own ideas more carefully, choose and affirm their own values, and make personal commitments.

B. Programs in Four-Year Colleges and Universities:

1. Johns Hopkins University, Baltimore (MD), offers four interdisciplinary courses to freshmen and sophomores. Funded by the Mellon Foundation, the program is designed to acquaint both specialists and non-specialists with fundamental areas of knowledge through the following courses: "Mathematics and the Physical Sciences"; "The Aims and Limits of Interpretation in the Humanities"; "Human Beings and their Societies: Modes of Inquiry from Philosophy"; and "Human Biology."

2. Lehigh University, Bethlehem (PA), has developed a "Humanities Perspectives on Technology Program" with funds from NEH, the National Science Foundation, and other sources. Some of the courses in the program are: "Science and Human Values"; "Technology and Human Values in Antiquity"; "Impact of Technology on the Fine Arts"; "Humanistic Perspectives on the City" (a 62-page annotated bibliography is available on request); "Computer Programming for the Humanities"; "Biology and Society"; "Politics of Science"; "Politics of Oil"; "The

Scientific Process", "Medical Ethics", "Behavior Control and Human Values", "Science, Philosophy and Religion", "Social Ecology", and "Utopia and Alternative Communities." The regularly published newsletter of Lehigh University, *Humanities Perspectives on Technology Program*, includes course outlines, bibliographies, and lecture excerpts.

3. Massachusetts Institute of Technology, Cambridge (MA), has a program in Science, Technology, and Society in which the accent is on arts and media technology, on interrelating the technologies with the traditional humanities, and on the understanding of technology in human affairs. Some of the courses are: "The History of Science"; "Social and Political Implications of Scientific Knowledge"; "Science and Public Policy"; "The History of American Technology"; "The Comparative Study of Technological Elites"; and "The Political Economy of Industrial Societies."

4. Virginia Polytechnic Institute and State University, Blacksburg (VA), has developed a NEH-funded core curriculum containing three four-hour courses: "The Unity of the Classical World View"; "Topics in the Humanities for Physical Science and Technology Students"; and "Topics in the Humanities for Students of Life Sciences."

5. Rensselaer Polytechnic Institute, Troy (NY), has developed four intermediate-level approaches to the study of science and human values. Offered are a course in "Engineering and Ethics" and the following: "Values and World Views in Science Education"; "Poetry, Science and Religion"; "Multi-Media History of Modern Science"; and "The Humanistic Base of Science Fiction." These courses, funded by NEH, are team-taught and attempt to: explore values intrinsic to science; discuss human creativity as expressed in rational, emotional, and aesthetic dimensions; illuminate major themes in the development of contemporary science within a broad social and cultural context; and study science fiction as a social predictor.

6. Stevens Institute of Technology, Hoboken (NJ), received QUILL funds and an NEH pilot grant to develop a seminar on Leonardo da Vinci, taught jointly by a humanist, a scientist, and an engineer.

7. The University of Maryland, College Park (MD), offers a freshman elective interdisciplinary course, "The Anatomy of Knowing: The University and its Curriculum," funded by QUILL and the Ford Foundation. Taught by members of different departments, the course is divided into seven parts, each corresponding to a specific aspect of knowledge, and is designed to enable students to understand the nature of the university as an academic institution; to understand the various modes of discourse and the methodologies of the sciences, social sciences, and the humanities; to appreciate the purposes and values of a general education; and to think abstractly by analyzing material and forming generalizations on subjects in which the students have no special expertise.

8. University of Missouri at Rolla (MO) received NEH consultant and pilot grants, as well as university funding, for the development of a Humanities and Civil Engineering program composed of the following courses: "English Composition", "American History", and "Introduction to Civil Engineering." Each course focuses on the Mississippi River.

PROCEEDINGS OF THE ANNUAL MEETINGS

Action on Behalf of the Humanities

Donald D. Schmeltekopf

In the inaugural meeting of the Community College Humanities Association – held a year ago at Union College in New Jersey – Arthur Cohen, President of the Center for the Study of Community Colleges, said these words:

> This is a great moment for the humanities in two-year colleges. An association to support and invigorate [the humanities] . . . is about to be launched. The challenges before the association are great but the goal is worthy: the humanities must survive in the two-year community colleges of America if those institutions are to maintain their place in the nation's system of higher education.

This statement reflects well the underlying purpose of the Community College Humanities Association: the maintenance of community colleges as institutions of higher education. As Professor Cohen implied, and as most of us probably sense, this status is being threatened. And we cannot be indifferent. Not only are our personal careers effected, but also at stake is the kind of learning that takes place in our colleges.

The status of community colleges is being threatened primarily as a result of two developments: the entry into our colleges of large numbers of students deficient in basic academic skills, and the dominance of career and vocational education. In portraying these as threats, I am not suggesting that career education and training in academic skills are not central to the mission of community colleges. Clearly they are. They are threats because to a great extent career and compensatory education have been divorced from broad intellectual training and from learning in the cultural and moral heritage of mankind. They have become insulated specialties of their own. This development is producing institutions that, while claiming to be colleges, are coming to resemble trade schools and skills centers. More seriously, I fear it is producing large numbers of graduates with little understanding of individual achievement and little sense of responsibility for a decent social and political order.

What has been lost as a consequence of the growth of career and compensatory education in community colleges is learning in the liberal arts – particularly the humanities – and the conviction that this learning offers an essential contribution to

Donald D. Schmeltekopf, Professor of Philosophy, Union College (NJ), and President, The Community College Humanities Association. This article was presented originally as the "Introductory Remarks" in the annual meeting of the Eastern Division, CCHA, at Berkshire Community College (MA), October 10-11, 1980.

individual and collective life. It is in the proper study of the humanities that the qualities of literacy and independent judgment, and an appreciation of history, culture, and society, are most likely enhanced. Surely these qualities and attitudes of mind are appropriate in the workplace as well as in private and public life. And it is these elements of an education that give community colleges that great and revered name of "college."

We humanists, however, can ill-afford to talk or act like Manichaeans in facing the challenges before us. We will fail the humanities if we do not involve them, in theory and in practice, in the profane world of human decision and action. Thus, our task is not to call a halt to career education, but to think imaginatively about ways to integrate the humanities into the education of our career and vocational students. Our task is not to close the "open door," but to see to it that training in the basic academic skills is intimately tied to the total intellectual growth of our students. Our task is not to abandon our disciplines, but to become experts at making the substance of our disciplines provocative and enlightening, hence worthy enemies of ignorance and inhumanity. And our task is not to retreat to the privacy of our classrooms, but to seize the growing opportunities for the humanities in community and lifelong education. If we fail here, the image – as well as the reality – of the community college as a college will be further threatened as our citizens turn to other institutions to deal with the human and social issues effecting their lives.

These and other concerns are what prompted the founding of CCHA. The Association is based on the premise that instead of blaming others, humanists in the nation's community and two-year colleges could and should do something themselves about the problems they and the humanities face. Individual struggles and accomplishments, though praiseworthy, are not enough. In order for us to reverse the declining situation of the humanities in our colleges, we must apply our collective resources with all determination and wisdom. Indeed, at the very heart of our effort must be a new partnership, one including all who care about the future of the humanities in community colleges, whether they be faculty, administrators, community and business leaders, or others from either the private or the public sectors. I believe this community of spirit can and will be built among us through this Association.

When CCHA launched its activities in the fall of 1979, we had only hopes and dreams of what might be accomplished. Today we can all take satisfaction in the achievements of the Association. Here are some of them: it has organized five divisional meetings for 1980-81 (and such meetings will be held annually); it has established links with two-year college humanists all over the country through its publications and telephone referral service; it has collaborated in specific ways with several other organizations in efforts to assist humanities faculty members in community colleges; it has proposed and will sponsor a summer institute – to be funded by the National Endowment for the Humanities – on integrating the humanities and business education in community colleges; and, perhaps most important of all, it has built a substantial membership, one that includes humanists from a wide range of academic fields and positions.

This is only the beginning of what needs to be done. But these accomplishments do indicate the capacities and resources are present. Moreover, we have allies. The

National Endowment for the Humanities, the American Association of Community and Junior Colleges, the American Association for the Advancement of the Humanities, the National Humanities Faculty, the Andrew W. Mellon Foundation, and others, each in their own way, are giving active support to the humanities in two-year colleges and to this Association. Typical of what is happening is this example, one from the work of the AACJC. In November, 1979 it convened a meeting of 100 leaders, mostly presidents, from community colleges across the country to discuss and recommend ways to revitalize the humanities. One result of that assembly is a special project for 1980-81 on "Strengthening the Humanities in Vocational Curricula," a program some of you may have the opportunity to participate in. Another result is that AACJC now has a Council on the Humanities. That Council is the Community College Humanities Association.

The major purpose of this Association is to bring humanities faculty members and our allies together in a variety of ways, and to do whatever possible to facilitate the professional work of teachers of the humanities. Our annual meetings are an important means of achieving this goal. These meetings will enable us to get to know one another as colleagues in humanities education and as friends. They will also give us the opportunity to address important issues, substantive issues in the humanities and issues in the curriculum, in teaching the humanities, in faculty development and renewal, in grant support for the humanities, in community education, and in special programs of interest. We will also have opportunity to look at the state of the humanities in other institutions in American life: high schools, four-year colleges and universities, libraries, museums, and the media.

Indeed, this is a great moment for the humanities in two-year colleges. Educators from a variety of fields and positions have assembled here to assert their common affiliations and connections on behalf of the humanities. Reestablishing the humanities in community colleges will not be easy. We must have no illusions about the problems we face. But our task now is to summon our collective resources and renew our confidence. The challenges are great, but so too are the opportunities.

Proceedings of the Central Division Meeting

Friday and Saturday, October 3-4, 1980
Rock Valley College
Rockford, Illinois

The initial conference of the Central Division of the Community College Humanities Association was designed to improve communication among community college humanists, provide opportunity for discussion of issues of common concern, recognize innovative ideas and programs in the humanities, and help create a visible body of humanists within community colleges. In his keynote address Martin E. Marty

of the University of Chicago (IL) discussed the value of such bodies as CCHA and their contribution to the understanding and appreciation of the humanities. The text of his speech is reproduced as an article in this edition of the *Review and Proceedings*.

Prior to the official opening of the conference, two intensive one-day workshops on the teaching of interdisciplinary humanities were conducted by J. Louis Schlegel and Roberta Vandermast of Valencia Community College (FL), based on the successful programs in interdisciplinary humanities at Valencia.

Instruction in these courses is designed to develop the cognitive skills of abstraction, association, and analysis. Organizational skills of ordering, sequencing, and logically supported development of ideas are developed in speaking and writing exercises. Primary selections from the classics and from significant contemporary sources build reading and interpretative skills. Essay tests are designed to take students from simple one-sentence responses at the beginning of the introductory course (workshop I) to complete and complex essays by the end of the 20th-century course (workshop II).

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The presentations made at the conference, summarized in this report, reveal the creativity of community college faculty in promoting and exploring the humanities. Several of the conference presenters discussed the role of the humanities in education. In the general session Saturday morning, Schlegel discussed how "The Humanities Can Liberate." He described the impact that humanities study can have on students' minds and lives when the study engages them directly and is not simply information-oriented. Traditional humanities programs, he argued, involve fragmented coursework along discipline lines and do not encourage students to think critically about the ideas being presented to them or to search for interrelationships.

According to Schlegel, when the study is designed in terms of the students' growth, it can "liberate" students by making them independent, self-confident, critical thinkers and readers who are able to analyze and interpret primary sources and to form their own impressions and justify their own opinions; in short, to think for themselves.

In her paper, "Why Teach Literature?" Desna Wallin Hansen of Lincoln Land Community College (IL) argued that students definitely need to study literature, especially traditional literature, because of its capacity to both divert and educate. However, she pointed out that students, administrators, and community members need first to be persuaded of the value of literature study.

Teachers can attract students by beginning with literature that is more accessible to them and closer to their interests, and then building on their interests until they are reading more challenging, more complex literature. Administrators will support a literature program that is visible, enhances the image of the college by producing tangible results, and, of course, attracts students. Community leaders can be persuaded by showing them that literature study, especially intensive study, can improve the basic reading, writing, and thinking skills of their children. Hansen maintained that teachers must become public relations experts as well as teachers of literature to convince students, administrators, and community leaders that literature is more necessary and vital than it has ever been.

In "The Death of the Humanities: Murder or Suicide?" Billie W. Dziech of the University of Cincinnati (OH) warned that the public has come to regard the teaching of the humanities as expendable and challenged humanists to face certain truths about themselves and their product. She argued that humanists have made the humanities inaccessible to the public and are committing professional suicide because they have become professionally narcissistic and isolationist. Humanists, she claimed, have become increasingly insular and defensive and must discover new ways of teaching the humanities to non-specialists.

Humanists must stop the proliferation of humanities disciplines and the fragmentation of experience. They must instead implement interdisciplinary approaches to the humanities and become better acquainted with other disciplines to increase their knowledge and understanding of their own disciplines. Moreover, they must accept that the teaching-learning process is worthy of study and analysis. Finally, they must become more successful salesmen who know their products well and have mastered the complexities of buying and selling.

Interdisciplinary teaching of the humanities was addressed by other presenters. Marilyn Loft Houck and Jerry L. Bower of University of Wisconisn Center at Richland (WI) discussed how they conceived, found funding for, and implemented their "Interdisciplinary Enrichment Proposal for History and Art Survey Courses." They explained how they were able to integrate effectively the skills, teaching techniques, and subject matter of two academic disciplines – art and history – and to enable students to better understand the interrelationships between art and history, and the broader areas of the humanities and the social sciences. Houck and Bower also presented some of the slides and other visual aids that they developed for use in the course.

Waldo Asp and Philip Bly of Normandale Community College (MN) presented a survey of their experiences in building a program in interdisciplinary studies. They first presented the thesis that public education, by the nature of its structure, produces distorted vision, not enlightenment, fragmentation, not wholeness, and argued that it must be reorganized to provide for the integration of varied perspectives and a sense of wholeness for the students. In this context, they discussed their interdisciplinary studies course, "The Good Life," and the interdisciplinary "Politics '80 Day," in which the whole campus at Normandale participated.

Richard Kalfus of St. Louis Community College at Meramec (MO) spoke about an interdisciplinary course which he developed, "Culture During the Nazi Era." The course, which evolved from an NEH Summer Seminar which he attended in 1976, focuses on four major disciplines: history, politics, literature, and psychology. Using a thematic approach, he divides the course into the central themes of racial prejudice, education, propaganda, the role of women, the psyche of a dictator, and survival in post-war Germany. He also discussed the co-operation that he received from counselors and administrators at Meramec and public relations techniques that helped to attract students to the course.

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Grantsmanship and the funding of special programs in the humanities was a third topic addressed by several presenters. Janice Litwin of the National

Endowment for the Humanities discussed the six divisions of NEH, focusing on those divisions most useful to community college faculty: the Division of Education Programs and the Division of Fellowships. The goal of the Division of Education is to support the improvement of instruction in the humanities and the development of interesting and practicable programs. The Higher Education Individual Institution Grants Program is designed to help colleges improve their humanities programs in the context of specific needs that are identified by individual institutions. These grants are of three kinds: consultant grants, which make available to institutions a visiting consultant who has expertise in curriculum development; pilot grants, which allow an institution to test a particular set of courses that have been developed; and implementation grants, which provide support for an institution that is ready to put a full program into effect.

The Fellowship Division supports the Summer Seminar Program, the Humanities Institutes, Residential Fellowships, and Fellowships for College Teachers. Each of these involves the professional growth and development of individual faculty members. Litwin also discussed the availability of regional workshops designed by individual organizations and supported by NEH, and emphasized the value of NEH as a resource which can put individuals in touch with colleagues at other institutions who have or have had similar needs or problems.

Litwin concluded with some advice for those interested in applying for an NEH grant. First, she suggested early contact with NEH so that a staff member can identify possible problems, but she warned that individuals should plan their programs before applying for a grant. When writing a grant proposal, one should avoid "education-ese," be concise, observe specific criteria, and assure NEH of general faculty and administration support. In the event of rejection, the applicant should ask for the reviewers' comments so that later applications will be stronger.

Rhonda Kekke, Kathryn McKay, Lee Fry, and Terry Moran of Kirkwood Community College (IA) spoke about the planning process they used during their NEH consultancy grant year. They recognized that they needed a greater commitment to the humanities at Kirkwood, and their presentation focused on the process through which a group of humanistically-minded faculty and administrators "came together to invigorate the humanities."

They described the process as consisting of five stages: 1) developing a working structure which consisted of a core group and a consultant; 2) building a philosophical foundation; 3) exploring alternatives by way of visits to other institutions, by correspondence, and brainstorming; 4) using a culminating event to increase cohesiveness; and 5) working with others, including liberal arts and vocational education faculty.

A similar planning process was described by Robert Hasenmueller, Carol B. Severs, Gary Schoepfel, and Reid Wood of Lorain County Community College (OH). Focusing on their interaction with NEH consultant Robert Dietz, they discussed the interdisciplinary humanities courses that evolved through the consultancy process. The courses include "Introduction to the Humanities," a ten-week course which they team-teach, and a series of team-taught courses which pair film and theatre, philosophy and literature, and music and art.

Another source of funding was discussed by Benjamin Ladner, Director, National Humanities Faculty (NHF), who described the purpose and function of NHF, which is funded by NEH and the Andrew W. Mellon Foundation. NHF acts as a clearinghouse which puts distinguished scholars in touch with faculty who need them. NHF sends leading figures in the humanities to institutions where a local team has identified local needs. The faculty are freed from certain obligations so that they can work closely with the visiting scholar on some basic issue in the humanities. Thus, individual faculty as well as the humanities program at the institution are revitalized.

James Walter of Sinclair Community College (OH) discussed the benefits derived from an NHF grant awarded to his college. Team members, each one released from three classroom hours, worked together on the development of three new humanities courses. A citizens' advisory committee was created, bringing together individuals from schools, industry, the arts, and humanities. An important ancillary effect, he reported, was that faculty and administrators from different disciplines were able to discuss issues in the humanities without defensiveness and to their mutual benefit.

Describing the role of the visiting scholar as that of catalyst, Judith Anderson of Clark Technical College (OH) reported that the benefits of their NHF grant included a closer working relationship between humanities and technical faculty, and an acceptance by the technical faculty involved in the project that the humanities are not frivolous and expendable. As a result of their work, several new humanities courses were developed, integrating the humanities and technical areas. Two examples discussed by Anderson were "Work and Human Fulfillment" and "Work and Leisure."

Several presenters addressed the issue of community outreach. Gloria Carpenter and Vicki Wheeler of Trenton Junior College (MO), and five student performers, offered a community outreach program entitled "The Wonderful World of Words," a lively and entertaining readers' theatre production, complete with costumes and special properties, about the history and development of the English language. Carpenter explained that the students had appeared before over 1300 junior high and high school students in classrooms throughout North Central Missouri, and before adults in civic group meetings, and she reported that the program stimulated interest in language study and was a very successful outreach tool.

Georgia Edmondson, Linda Plackowski, and Evelyn Shields of Delta College (MI) spoke about "Innovative Offerings for Non-Traditional Students." Several faculty at Delta have developed courses which deal with the concerns of women, minorities, and the elderly, thereby addressing themselves to the needs of these groups while at the same time heightening public awareness of the humanities. Examples of such courses are "Literature of the Aging," "Women Speaking Out," and "Black Heritage Travel Seminar."

Loree D. Breed and Sarah Evans of Longview Community College (MO) described a program at Longview called PACE (Project for Adult Continuing Education) and some interdisciplinary programs in the humanities that are taught as one segment of PACE. Breed and Evans reported that PACE has created a new

interdisciplinary, humanities-based curriculum integrating three areas: social science, humanities, and values of science and technology. It also involves a unique pedagogical approach which allows students to enroll for twelve credit hours per semester while retaining full-time jobs.

Each of five subject "blocks" consists of three parts: a weekly class meeting with an assigned instructor, a televised segment, and a weekend conference which is held each month. Rather than fragmenting learning, the three parts of the PACE curriculum are integrated with each other and interdisciplinary materials are presented. The world studied in the classroom corresponds to the many-leveled world which the students experience. Moreover, the convenient meeting times, the accessible televised segment, and the intensive weekend experiences enable students to enroll full-time, when they otherwise would have been part-time learners or would not have become students at all.

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Finally, numerous presenters discussed special programs in the humanities. Richard Karberg and Sy Davis of Cuyahoga Community College (OH) spoke about an experimental humanities program which they teach with local high school teachers. The course deals with the history and culture of the greater Cleveland area and brings together students from a wide range of social and economic backgrounds. The course content stresses multi-cultural aspects of the community with off-campus field trips reinforcing this approach. They also discussed their plans for pairing other racially isolated school systems.

Mark Morford of The Ohio State University (OH) discussed a program which he has directed, supported by a grant from NEH, for the development of materials in Roman and Greek civilizations, and a series of workshops for community and junior college faculty. The goals of the workshops are: 1) to introduce faculty to the potential for teaching classical subjects in the regular curriculum and in community education programs; 2) to introduce them to audio-tutorial materials developed for use in courses in classical subjects; 3) to explore and develop ways of integrating materials into humanities curricula at two-year colleges; and 4) to assist faculty in developing effective instructional units.

Richard Lockwood of William Rainey Harper College presented a two-screen slide/commentary program on "Contemporary Art Parallels." The governing premise was that, during the past century, much modern art has become an aesthetic response to the full gamut of "real" human concerns. Lockwood settled on, and showed, selected examples of eighty photographic images of 20th century artists. The presentation sprang from a brief discussion of academicism as personified by Gerome, Bougeareau, and others of the late 19th century salons.

Submitted by:
LOUIS M. SUAREZ
Lorain County Community College (OH)

Minutes of the Central Division Business Meeting

October 4, 1980
Rock Valley College, Rockford, Illinois

Chairman Daniel J. LaVista called the meeting to order at 4:10 p.m. in Student Center 132. He introduced Donald D. Schmeltekopf, President of the Community College Humanities Association, who in turn reported on the first year of the Association. He discussed the purpose of CCHA, its governing body, divisional structure, membership and publications.

He also reported on the Association's activities in three other areas: communications with like-minded institutions such as American Association of Community and Junior Colleges and the American Association for the Advancement of the Humanities, a proposal for a summer institute, "Incorporating the Humanities in Business Programs in Community Colleges," and the strengthening of the financial position of the Association.

Schmeltekopf then presented the proposed constitution of the Community College Humanities Association for approval by the Central Division members. The motion was made by Albert Asch and seconded by Judith Clark, both of University of Wisconsin Center, Washington County (WI), to approve the proposed constitution. The motion passed unanimously.

Chairman LaVista expressed his wish that members take an active part in the planning of the fall 1981 Conference. Thomas Stark suggested that administrators, career education faculty and students be invited to serve on panels. President Schmeltekopf advised each member to write a memo to the president of his/her institution telling him/her about the conference and the state of the humanities.

The meeting was adjourned at 4:50 p.m.

Respectfully submitted,
LOUIS SUAREZ
Acting Secretary

Proceedings of the Southern Division Meeting

Friday and Saturday, October 3-4, 1980
Sarasota, Florida

The Community College Humanities Association, Southern Division, held its first meeting in conjunction with the Florida Community College Consortium for Arts and the Humanities in Sarasota, Florida, October 3-4, 1980. James M. Banner, Jr., Chairman of the American Association for the Advancement of the Humanities,

spoke in the first plenary session on Friday. Contrasting the sciences and humanities and reflecting on our perceptions of them, Banner said of the humanities, "They lead us to what we might do, not what we must or should do." In offering education in the humanities, Banner noted that we seek to develop in each individual the fullest capacity for reflection and responsible action. He stated:

> The classic role of teacher, as of scholar and librarian, has been civic: to preserve and improve the city of man through the creation and dissemination of knowledge. We often lose sight of this venerable responsibility. Socrates accepted it as teacher, Erasmus as scholar. So too Jefferson, Madison, Emerson, Woodrow Wilson. Teaching and learning, these Americans believed, enrich the life of a community by engaging the wisdom of the past in confronting the insistent issues of the present. To them, an uninformed, uninstructed citizen was a contradiction in terms . . . If we are to remain true to the visions of these men and to the philosophic origins of the nation, we must be of their faith: that the humanities are important precisely for their capacity to liberate and enrich the minds and spirits of citizens in a community. These are the ancient ends to which we devote our lives.

Banner reviewed the expansion of humanities during the post-war years and its present contraction to what he described as a state of affairs not unlike that which existed before World War II. He suggested that humanists could meet the crisis in the humanities by organizing themselves to end the fragmentation of knowledge and replace it with a "coherent illumination of the human condition," by entering the political arena and fighting for public support for the humanities; and finally, by summoning "spirit and vision" to "work collectively in a common initiative to create knowledge and wisdom among all people."

The second session of the morning addressed the topic, "Teaching General Introductory Humanities Courses." Speaker Thomas Fife of James Sprunt Technical College, Kenansville (NC), described the recently implemented interdisciplinary humanities courses created for the technical students at his college: "The Nature of Man," "The Nature of America," and "The Future of Man." The two-member teaching teams use a lecture-discussion approach supplemented by outside readings (primarily essays, poetry, and short stories) and audio-visual materials. Guest speakers for one of the courses, "The Nature of Man," present the perspectives of anthropology, theology, philosophy, sociology, political science, and history. Students are encouraged to form their own definition of man as an individual and as a member of a group. In "The Nature of America" students examine: 1) "The People," who we are, where we came from, and what brought us to America; 2) "The Land," its geographic variety and its influence in shaping the characters of those who settled its various regions; and 3) "The Ideas of America," the dreams of equality, freedom, and democracy, and the levels of reality these dreams have, or have not, reached. The "Future of Man" explores the possibilities the future may hold for us, what effect present actions have on the future, and how humans can exert themselves to make the future what they want it to be. All three courses provide an introduction to humanistic thought and concerns and, at the same time, develop reading, writing, and problem-solving skills. Althea Kaplan described the work that has been done at

Miami-Dade Community College (FL) in developing the new humanities core course. Humanities students write brief essays on films seen or music heard. The stress on writing, in the context of fine arts, has occasioned measurable progress.

Concurrent sessions were held on Friday afternoon. The session sponsored by CCHA was on "The Humanities and International Education." Sister Mary Grace spoke of the large program (for credit) of summer travel abroad sponsored by the Archdiocese of New Orleans. Eduardo Peniche, the second speaker, described the Cross-Cultural and Foreign Language Resource Center at Central Virginia Community College. The Center, begun with support from the National Endowment for the Humanities, serves as a source of cross-cultural information and foreign language instruction for the college and the public at large in the central Virginia area. It functions, in particular, as a viable means of support for the business community in foreign trade. The term "Center" refers to an activity rather than to a facility. Most of the activities of the Center take place within the Division of Learning Resources.

Another Friday afternoon session addressed "Three Aspects of Interdisciplinary Humanities." Thelma Altschuler spoke about the course, "The Art of Being Human," developed at Miami-Dade Community College (FL) for Open College. Her presentation explained how this course treats humanistic ideas and topics that have relevancy for all people in everyday life. Irmgard Johnson, instructor of Asian humanities at the University of Florida, offered suggestions for the teaching of art, music, drama, poetry, and architecture of Asian societies. She recommended using a single "text," such as a musical piece or a building, as a starting point for the exploration of a new culture. The third speaker was Bobbie Lambert from Santa Fe Community College (FL). She urged that the humanities curriculum should enable students to become acquainted with the historical development of American culture and its regional and ethnic variety.

Saturday's plenary session introduced Roch Mirabeau, Dean of Arts and Sciences at North Campus, Miami-Dade Community College (FL), and a member of the Commission on the Humanities. He reported on the work of the Commission, stressing its recommendations and the seven priorities for the humanities in the 1980's. He discussed the roles of the community college in relation to the high school and the university, and emphasized the capacity – as well as the need – of community colleges to make the humanities accessible to large numbers of students.

A mid-morning session featured Cynthia Frey of the National Endowment for the Humanities and William Brennan of the Florida Endowment for the Humanities. They described the types of programs of their respective agencies and the procedures for applying for grants. Various suggestions were given on what does and does not constitute a strong proposal. Brochures on grants of the two agencies were distributed to conference participants.

The concluding session featured Ruel Tyson, Sr., Research Fellow at the Center for the Humanities, Wesleyan University (CT), and Professor of Religion at the University of North Carolina. In his address, he developed a comparison between the visionary outlook of Dorothea in George Eliot's "Middlemarch" and the narrow local perspective of Mrs. Cadwallader in the same work. Humanists, he suggested, should

consider the implications of these two opposing attitudes and work to develop a visionary point of view without entirely abandoning "local" concerns.

The conference also included a business meeting of the Division. In the meeting, the proposed constitution was passed unanimously.

Submitted by:
ALTHEA KAPLAN
Miami-Dade Community College (FL)

Proceedings of the Eastern Division Meeting

Friday and Saturday, October 10-11, 1980
Berkshire Community College
Pittsfield, Massachusetts

Approximately 170 community college faculty, administrators, and friends met at the first annual meeting of the Eastern Division held in the Berkshires last fall. The keynote speakers and participants concerned themselves with how to integrate, strengthen, and publicize the humanities within the career-oriented atmosphere found in most community colleges. Concurrent sessions addressed what the humanities are, why they are taught, and how they are studied in a wide variety of disciplinary and interdisciplinary courses. A number of speakers reported on the results of their individual work in scholarly research and teaching.

Reflecting a growing consciousness on the part of humanities faculty of the need to provide a good case for the humanities, Peter Ulisse of Housatonic Community College (CT) and Norma E. Bentley of Cazenovia College (NY) both asserted the significance of the humanities in community colleges. Speaking on "The Humanities: An Essential Part of Community College Education," Ulisse stressed the importance of providing the student with the conceptual background and analytic tools applicable to effective problem solving. He recommended exposing the student to literature, logic, history, and psychology, affording him the opportunity "to come to grips with his identity and see himself as part of the human condition." Bentley eloquently described the growing need for a broad understanding of world-wide societal issues at a time when the scale of problems is growing while the attentions of the college students are turning inward. Bentley argued that studies in the humanities can and must develop the aspects of intelligence Bertrand Russell described — "actual knowledge and receptivity to knowledge" — as well as courage in its moral aspects and sensitiveness. She added three other goals for a revitalized program in the humanities: the development of a global point of view, emotional independence, and creativity. Bentley concluded by emphasizing that *how* the humanities courses are taught is vital. Students should leave college with the desire to continue learning, armed with a familiarity with the resources available and the motivation to extend knowledge and contribute to society.

Several sessions at the conference addressed the issue of integrating the humanities with other disciplines. Paul Fletcher explained how the department of humanities at Bristol Community College (MA) has integrated interdisciplinary humanities courses with career courses. Fletcher's department developed the course, "Coping with Life and Death," team-taught by an English teacher and a social scientist philosopher, and "The Businessman in Drama and the Arts," team-taught by an English teacher and a business teacher. The latter course is designed to expose business majors to the concerns of the humanities. The former, a high-level interdisciplinary course, is designed to attract mostly liberal arts transfer students and nursing students. One of the many positive results of these integrated courses is that class make-up has become integrated; there is a stimulating combination of career and liberal arts students in most classes.

Olga Torres de Javier, Puerto Rico Junior College, concerned with problems similar to those faced by community college faculty on the mainland, presented "A Basic Skills and Mini-Course Approach to Freshman Humanities." Realizing that the traditional humanities course neither appealed to non-traditional students nor fulfilled their needs, Torres de Javier, with other faculty members, designed a freshman humanities course with a mini-course format. Information solicited from students helped faculty select topics for the six-week mini-courses. Torres de Javier and her colleagues integrated basic communication skills with the humanities curriculum in several areas: world culture, the culture of Puerto Rico, and human values and the arts.

A panel from LaGuardia Community College (NY), led by Daniel Lynch, presented an interdisciplinary model for teaching the humanities which includes composition, instruction in research, introduction to philosophy, and introduction to art. One of the major concerns of the panel was the merger, in education, of conceptual understanding and analytical/critical skills.

An area that will be receiving more attention from humanists is labor studies. This view was argued by Richard D. Comerford, Bergen Community College (NJ), in his paper, "The Humanities and Labor Studies: An Essential Relationship." Comerford predicted an expanded interest in the 1980's in labor studies and the related field of industrial relations. He spoke for a partnership between the humanities and labor studies as a means of promoting the growth of the humanities in community colleges. He addressed four major points: 1) a definition of labor studies, 2) the relationship between labor studies and the humanities, 3) how that "essential partnership" might be strengthened, and 4) how both disciplines may benefit mutually from such a partnership. He gave practical examples of the working relationship drawn from his own experience as an instructor in labor studies.

"Science and Technology as Humanities," presented by Robert H. Herzog, Monroe Community College (NY), is an area aspects of which many faculty members are exploring. Herzog affirmed the increased interest of humanists in technology; however, he argued that most humanists see technology merely as a threat and fail to acknowledge "that technology is as basic to man as is language, art, and abstract reasoning." Although it is becoming more evident that humanists and modern scientists actually share certain values and methods, old barriers that had risen when science and technology threatened the domain of classical education still exist.

Herzog emphasized that before these barriers can begin to be eliminated, humanists must see "the study of science and technology as basic manifestations of man's nature." The community college may be the most receptive one for this view since its discipline barriers are not as hardened as those of older institutions.

In her presentation, "Humanities through the Arts," Sally Harris, Villa Julie College (MD), stated that "the role of the humanities is to help man become more reflective." Harris emphasized how approaching the humanities through the arts contributes to becoming "aware." In the arts, perception dominates; in the humanities, conception dominates. One must see, she argued, before one can know. She described the artists as revealing values and the humanists as reflecting upon values.

Values in the humanities were further considered in a panel on a related topic, "The Moral Sense in Literature." Participating in the panel were Herman Ward, Trenton State College (NJ), Francis D'Amato, and Wallace Winchell, the latter both of Manchester Community College (CT). D'Amato introduced the panel presentation wherein he discussed the background of the moral sense in literature and the absence of attention paid to it. Winchell pointed out that most college students come to us "short-changed" in the humanities since the classics are infrequently taught at the secondary level. D'Amato presented some of Edgar Allen Poe's criticism on the moral-sense interpretation and discussed how Poe attacked what he called "the heresy of the didactic." Poe felt, for example, that a poem should be appreciated as it is; a moral interpretation should not be forced upon it.

Ward countered with a discussion of the moral sense in Greek literature. Referring to the great epics, *The Iliad* and *The Odyssey*, and other Homeric poems, he pointed out that Homer dealt with moral issues such as war, power, and slavery, and moral qualities such as courage, loyalty, endurance, love, and, above all, "a respect for the gods." Ward also noted some of the moral issues in Greek tragedies: *Antigone*, concerned with individual conscience and personal convictions, and *Oedipus*, with free will.

Winchell discussed the values in teaching Dante, especially *Il Purgatorio*, and in his paper drew some parallels to Michelangelo's scenes in the Sistine Chapel. Dante has a distinct appeal to contemporary students, Winchell held, for students are interested in the mystical. Consider, he said, the vast number of young people who delve into Eastern religions, get involved in the occult, and fall prey to cults. Winchell claimed that "contemporary culture is starved for an imagery which conveys the deeper realities." Dante, according to Winchell, "grapples with all this and holds satisfying answers before us."

Among the presentations on reaching non-traditional students was one given by Sheldon Rothberg, Berkshire Community College (MA), in which he described the college's Outreach Project for Senior Citizens. Rothberg began a program of creative writing open to all senior citizens, regardless of previous education or writing experience. He also conducted a senior citizen poetry seminar that was sponsored jointly by Berkshire Community College, the BCC Alumni and Friends, and Berkshire Home Care. John W. Shumaker (SUNY, Albany) claimed that there are several audiences (virtually untapped) that are "tailor-made" for humanities programs. Besides senior citizens, there are retired persons, teachers, and

professional groups who need short, intensive programs to complement their work. Shumaker described the benefits of community-based programs such as the Capital District Humanities Program, the activities of which are planned and developed with representatives from museums, libraries, and other colleges and community organizations.

Fresh approaches to writing were shared by Elaine Maimon, Beaver College (PA), and John Chaffee of LaGuardia Community College (NY). Jeffrey Rothschild, Passaic County Community College (NJ), with respondent John Pufahl, Union College (NJ), examined psychological and linguistic approaches to the teaching of writing. High school, college, and inter-college collaboration was discussed by Philip Woodruff, Social Studies, Staples High School, Westport (CT); Sabra Meservey, Dutchess Community College (NY); and Peter M. Mitchell, Stockton State College (NJ). The speakers made numerous suggestions for overcoming the gap in communications and the absence of collaboration in humanities education between public schools and colleges.

There were a number of organizations whose representatives spoke in the conference. Myron Marty, Deputy Director of the Division of Education, National Endowment for the Humanities; Judy Jeffrey Howard, Director of the Humanities Project of the American Association of Community and Junior Colleges; Miriam L. Murphy, Executive Director, New Jersey Committee for the Humanities; Theodore K. Rabb, Director of the Mid-Career Fellowship Program, Princeton University; Saul Touster, Director of the Mellon Foundation Community College Project, CUNY Graduate School and University Center; and Richard L. Brod, Director of Foreign Language Programs, Modern Language Association. These speakers discussed faculty development, funding for the humanities, and improved teaching in language programs.

Submitted by:
PEGGY SPIROPOULOS
Bucks County Community College (PA)

Minutes of the Eastern Division Business Meeting

October 11, 1980
Berkshire Community College
Pittsfield, Massachusetts

President Donald D. Schmeltekopf called the business meeting to order at 4:20 p.m. in the lobby of Koussevitsky Hall.

Anne Rassweiler, Executive Secretary of the Association, summarized some highlights of the annual report. CCHA membership has tripled in a year with forty-seven states and Puerto Rico being represented; CCHA has been named the Council on the Humanities for AACJC; CCHA received support from the Andrew W. Mellon Foundation.

The President then recognized and thanked George Cronk (program chairman), Jonathan Daube, O. Howard Winn, Peg Spiropoulos, Robert Boland, John Anthony, and the staff at Berkshire Community College for contributing largely to the success of the two-day conference.

Mr. Schmeltekopf presented the Constitution of the Association. Acceptance was moved, seconded, and unanimously approved.

A number of announcements were made concerning the nominating committee (to be convened in the spring), the location of next year's meeting (most likely in the Baltimore/Washington area with the Southern Division), and the organization of the Berkshire Community College part-time instructors (Liz Aaronsohn offering information to those interested). The meeting adjourned at 4:50 p.m.

Respectfully submitted,
GEORGE P. ZIRNITE
Secretary-Treasurer

Proceedings of the Southwestern Division Meeting

Friday and Saturday, October 17-18, 1980
Tarrant County Junior College (South Campus), Host
Fort Worth, Texas

The day-and-a-half conference opened with an exceptionally well-attended meeting on funding in the arts and humanities which featured representatives from the National Endowments for the Arts and the Humanities and the Texas Committee for the Humanities. This session was linked to a proposal writing workshop. Both sessions included a potpourri of topics, much conversation, some controversy, and nearly one hundred persons representing every state in the region.

The first plenary session on Friday evening featured addresses by Donald D. Schmeltekopf, CCHA president, and Ron Hert, Chairman of the Communications Division of Mountain View College of the Dallas County Community College District (TX). Schmeltekopf, in "This Is CCHA and It's Yours," reviewed the history of the organization, its goals, and its benefits to members and the profession as whole, stressing in particular the enhanced communication and support for programs now available. Hert's presentation "Beyond the Liberal Arts: New Markets for the Humanities," emphasized the validity of the humanities in technical education and the need for developing approaches for new uses of the humanities. He discussed an experimental program for high school students which uses the fine arts as an approach to the study of values in culture as well as another program related to the views of work in literature. Faculty need flexibility and adaptability to meet the "new student" who has little if any contact with traditional humanities concerns.

Saturday morning's lively discussion following Gaines Post's keynote address, "The Humanities in American Life," once again focused on traditional humanities concerns versus the student encountered by the community colleges. The speaker noted the recommendations of the Commission on the Humanities for two-year

colleges and enumerated a number of obstacles confronting the humanities in general. Among these were: 1) hostility toward the humanities, 2) denigration of intellectual men and women, 3) the view that the intellect and common sense are opposites, 4) vocationalism and the management view of education as something that can be "cost-effective," and 5) the blindered view of faculty and students that concentrates on a single discipline without regard for the welfare of the humanities as a whole.

In the ensuing debate, a number of speakers from the audience addressed the dichotomy between the liberal arts tradition of universities and the positon of the two-year college where educators face a clientele which places little value on that tradition. Problems such as the lack of interest of students in the humanities were cited as well as the inability of many humanists to demonstrate that the questions raised by community college students have historical roots and can be dealt with in the arts, history, literature, and other disciplines.

The remainder of the conference was devoted to concurrent sessions on topics ranging from honors programs to foreign language to poetry, painting, and photography as well as the mounting controversy surrounding the attack by the "new right" on secular humanism. Brief summaries of those presentations follow.

"Humanities Approach to Freshman Composition and Creative Writing," by Nancy Underwood of Bossier Parish Community College (LA). Bypassing student complaints of a lack of worthwhile ideas to write about, Underwood uses a subject entitled "home place" to provoke recall of personal "home places" as a basis of writing. In this and other assignments, diaries, letters, architectural examples, paintings, and music are used to inform and motivate writing.

"The Foreign Language Student at Community Colleges," by Fidel de Leon of El Paso Community College (TX). De Leon argued that two-year college students enrolling in language courses are more interested in speaking and understanding the language than in developing reading and writing skills. Such recognition will require appropriate curricular and teaching methodologies which provide "safe" learning climates, reinforcement, and guidance.

"An Interdisciplinary Model for Writing About Literature," by Harvey Solganick, Eastfield College of the Dallas County Community College District (TX). Solganick has developed an interdisciplinary model which utilizes writings from minority and third-world writers, contemporary art, and contemporary music to produce "creative and synthetic thinking that unites emotions, experiences, and thoughts of students." The course emphasizes the role of the student as a critical interpreter of his or her life experiences. The student uses visual and printed media while gaining as well a holistic sense of life in progress. Improved grammatical ability and vividness of communication are important aims of the course.

"A Holistic Approach to Teaching General Humanities," by Mary Alice Bird of Tulsa Junior College (OK). This presentation briefly summarized research of the left/right hemispheres of the brain as this applies to teaching and learning in general humanities courses. Bird recognized that many of the humanities disciplines such as music, creative writing, literature, religion, and the visual arts deal with right-hemisphere functions but continue to be taught in a cognitive, left-brain methodology. She discussed a number of teaching strategies and teaching materials to illustrate the holistic approach.

"Writing that Dreaded Poetry Analysis Paper," by Billy Dowdy of McLennan Community College (TX). Dowdy discussed steps in note-taking, poetry reading and evaluation, and formats of transcribing notes into analysis papers.

"Gerontology and the Humanities," by June Phillips of Southern University (LA). This presentation dealt with views of aging as presented in literature and the arts. Phillips emphasized the importance of humanistic perspectives in relation to aging and noted that such perspectives can be enhanced, in part, through involvement by the aging in all aspects of community and social concerns.

"The Integration of Science, History and Literature in an Honors Program," by Clyde Bottrell, Neva Peters, and Loy Taylor of Tarrant County Junior College, South Campus (TX). Regularly scheduled seminars on the topics of witchcraft, race, ethics, stress, and other titles integrate American literature, American history, and biology in the honors cluster at TCJC South Campus. Demonstrations of the Resources Seminar illustrated the concept of a thematic approach with content common to all three disciplines.

"American Studies: Interdisciplinary College," by John Britt of Lee College (TX). American Studies at Lee College is an interdisciplinary course combining American history, American literature, and humanities for honors students. Team-taught, the course is organized topically using such themes as "The Individual and Society," "Puritanism," "Romanticism," and "Civil Liberties and McCarthyism." Britt presented an overview of the course and then discussed one topic in detail which utilized history, literature, philosophy, and the fine arts.

"Linking Poetry to Painting and Photography," Dolores Akins of Tarrant County Junior College, Northwest Campus (TX). Teachers are sometimes faced with the challenge of leading students to enjoy poetry, of convincing students that poetry is indeed meant to be enjoyed. Akins demonstrated techniques for augmenting oral readings of poetry with appropriate visual images to enhance appreciation and increase understanding of the themes and concepts employed by both English and Spanish poets.

"Humanism and the Church," panel moderated by Arnold Leondar of Tarrant County Junior College, Northeast Campus (TX). A panel with Richard Land, Vice-President for Academic Affairs at the Criswell Center for Bible Study, and Josiah Barlett, minister of the First Unitarian Universalist Church of Dallas, spotlighted the reasons for polarities between a humanist and a fundamentalist evangelical Christian. With the recent attacks on "secular humanism" by certain segments of the "new right" in evangelical religions, the debate was particularly timely and illuminated obstacles to strengthening the humanities.

Each of the presentations of the conference was limited to twenty minutes and all were followed with a time of questions and answers. Discussions begun in the sessions often continued through coffee breaks, lunch, and dinner with subsequent promises of more material shared and further contact between participants. The community of interests and concerns that became evident in the opening meeting continued throughout the conference. Repeatedly variations on the comment that "Finally, I don't feel as if I'm the only one in the world trying to do this . . ." were heard from participants.

The conference closed with a business meeting in which the CCHA Constitution was unanimously ratified. The steering committee meeting which followed later that

evening made plans for the 1981 conference to be held at Brookhaven College of the Dallas County Community College District on October 23 and 24.

Submitted by:
MARY BRUMBACH
Mountain View College
Dallas County Community College District (TX)

Pacific-Western Division Planning Meeting

January 10, 1981
Los Angeles, California

The CCHA Pacific-Western Steering Committee met in Los Angeles, January 10, 1981, to plan the first annual conference. Participants represented nine colleges. The meeting was chaired by Margaret Boegeman, Cypress College (CA), and new chairperson of the Division.

The date for the meeting is April 24-25, 1981 (Friday and Saturday). In discussion of the best location for the conference, participants sought a location which would be centrally located and one which could guarantee a good attendance. It was decided that El Camino College, Via Torrance (CA), will host the conference, and it will be held in the Airport Park Hotel, Englewood, California (suburb of Los Angeles). Joan Thureson of El Camino College will direct local arrangements.

The Steering Committee elected Shannon Stack of Los Angeles Valley College as program chairperson. It was decided to invite keynote speakers to address plenary sessions Friday evening at dinner and Saturday at lunch. Concurrent sessions will be held Friday afternoon and Saturday in the morning and afternoon.

Topics to be included: new approaches to teaching individual humanities courses; interdisciplinary programs; funding for new programs; humanities outreach programs; the coordination of humanities interests among secondary school and post secondary school educators; humanities and public institutions; lay advisory committees for the humanities in community colleges.

There was discussion of publicity and the development of a more complete mailing list. A conference announcement and call for papers will be mailed by early February. The program committee will meet on March 7 in Long Beach, California to make final arrangements. All inquiries about the meeting should be directed to Shannon Stack, Humanities Department, Los Angeles Valley College, 5800 Fulton Avenue, Van Nuys, California 91401, (213) 781-1200, or Margaret Boegeman, Department of English and Literature, Cypress College, 9200 Valley View Street, Cypress, California 90630 (714) 826-2220.

Submitted by:
RICHARD WEEKS
Northwest Community College (WY)

BULLETIN

Calendar

April 2-3, 1981	The Community College General Education Association, General Education Meeting, Monroe Community College, 1000 East Henrietta Road, Rochester, NY 14623. The theme of the meeting is "General Education and Career Programs: Allies or Adversaries?" The featured speakers are Marvin Feldman, President of the Fashion Institute of Technology, and Arthur Levine, Senior Fellow at the Carnegie Foundation for the Advancement of Teaching. For further information, contact: M. Thomas Cooper, Art and Humanities Division, Monroe Community College.
April 20-22, 1981	American Association of Community and Junior Colleges, 1981 Convention. The theme of the convention is "Shaping of Society: The Community College Role." The meeting will be held at the Washington Hilton Hotel, Washington, DC. For further information contact: AACJC, One Dupont Circle, N.W., Washington, DC 20036 (202-293-7050).
April 24-25, 1981	CCHA, Pacific-Western Division Annual Meeting; host, El Camino College, Via Torrance (CA). The meeting will be held in the Airport Park Hotel, Englewood, California, a suburb of Los Angeles. For further information, contact: the program chairperson, Shannon Stack, Los Angeles Valley College, 5800 Fulton Avenue, Van Nuys, CA 91401; or Margaret B. Boegeman, division chairperson, Cypress College, 9200 Valley View Street, Cypress, CA 90630.
March 30, 1981	Applications due for the Summer Institute, "Integrating Humanities and Business Education in Community Colleges," sponsored by CCHA and NEH.
June 7 - July 3, 1981	CCHA-NEH Summer Institute, Mohawk Valley Community College, Utica (NY).
October 9-10, 1981	CCHA, Central Division Annual Meeting, Champaign-Urbana, Illinois; host, Parkland College, Champaign (IL). For further information, contact: Daniel J. LaVista, division chairperson, Lorain County Community College, Elyria, OH 44035 (216-365-4191).
October 16-17, 1981	CCHA, Eastern Division and Southern Division Annual Meeting (combined), Hotel Washington, Washington, DC; hosts, Montgomery College (MD) and Northern Virginia Community College (VA). For information, contact: Donald D. Schmeltekopf, division chairperson, Union College, Cranford, NJ 07016 (201-276-8136).

October 23-24, 1981 — CCHA, Southwestern Division Annual Meeting, Dallas, Texas; host, Brookhaven College of the Dallas County Community College District. For information, contact: Gwendel Mulkey, division chairperson, Tarrant County Junior College, South, 5301 Campus Drive, Ft. Worth, TX 76119 (817-534-4861).

October 30 - November 1, 1981 — American Association for the Advancement of the Humanities, Annual Meeting, Capital Hilton Hotel, Washington, DC.

ANNOUNCEMENTS

HUMANITIES INSTRUCTOR to teach interdisciplinary General Education courses. Begins August, 1981. M.A. required; Ph.D. desirable in Humanities, English, Philosophy, Art or Music History. Strong credentials in second discipline and experience teaching integrated interdisciplinary Humanities courses mandatory. Salary $12,800 - $15,464 depending on qualifications. Apply by June 1, 1981 to Dr. Anne Marcus, Edison Community College, Fort Myers, Florida 33907. An equal opportunity employer.

STUDIES IN WRITING AND RHETORIC. The Conference on College Composition and Communication announces the continuation of *Studies in Writing and Rhetoric* (SWR), a series of monographs or other studies significant to the theory or practice of composition but too long for journal publication. With the series, CCCC hopes to encourage study and research in writing and to increase opportunities for the publication of important manuscripts.

The SWR Publications Committee will consider manuscripts of 70-140 double-spaced typed pages. They may be speculative, theoretical, historical, or analytical studies; research reports; or other works contributing to a better understanding of writing, including interdisciplinary studies or studies in disciplines related to composing. The series will exclude textbooks, unrevised dissertations, book-length manuscripts, course syllabi, lesson plans, and, in general, collections of previously published material.

An author interested in publishing in the series should submit a prospectus of a manuscript for consideration by the Publications Committee. A prospectus should have at least the following elements: 1) a rationale, 2) a definition of readership among the audience of rhetoricians and their students, 3) comparison with related NCTE publications, 4) a tentative table of contents, and 5) an estimate of lenght (in double-spaced 8½ x 11 sheets) and date by which full manuscript can be expected. Preference will be given those authors who can, if encouraged, deliver a full manuscript within a few months after approval of prospectus.

Because of economic constraints, the Publications Committee in late 1980 decided to encourage only three manuscripts from thirty-two prospectuses submitted. Prospectuses submitted or resubmitted by September 1, 1981, will be considered for prospective manuscripts to be reviewed and published in 1982.

Inquiries and prospectuses should be identified as SWR submissions and mailed to the Director of Publications, NCTE, 1111 Kenyon Road, Urbana, IL 61801.

Community College Humanities Association

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Community College of Philadelphia (PA)
Burke, Bobbye J.
Community College of Philadelphia (PA)
Burke, Robert P.
Joliet Junior College (IL)
Burks, Thompson
University College of Cincinnati (OH)
Burow, Dietrich K.
South Central Community College (CT)
Burr, Marianne
Miami Dade Community College (FL)
Bynum, Terrell Ward
Dutchess Community College (NY)

Caluori, Mario
Berkshire Community College (MA)
Cantor, Harold
Mohawk Valley Community College (NY)
Carandang, Amado I.
Eastfield College (TX)
Carlson, Charles R.
Bakersfield College (CA)
Carter, Dorothy L.
Randolph Technical College (NC)
Carter, Eltse B.
Northern Virginia Community College (VA)
Casablanca-Torres, Mercedes V.
Puerto Rico Community College (PR)
Castillo, Henry
Temple Junior College (TX)
Castillo, Jose, Jr.
Alvin Community College (TX)
Cavaioli, Frank J.
SUNY Farmingdale (NY)
Cavaliere, Lorraine A.
Mercer County Community College (NJ)
Centralia College
District 12, Centralia (WA)
Chaffee, John
LaGuardia Community College (NY)
Chaney, L. Dwight
Paris Junior College (TX)
Charnes, Herbert S.
Jewish Hospital and Medical Center (NY)
Chausow, Hymen M.
City College of Chicago (IL)
Chernowski, George
Trocaire College (NY)
Chilla, Benigna
Berkshire Community College (MA)
Choate, Elaine C.
Bucks County Community College (PA)
Chriss, Michael
College of San Mateo (CA)
Chronaki, Bessie
Central Piedmont Community College (NC)
Citron, Henry
County College of Morris (NJ)
Ciummo, Joseph A.
Community College of Allegheny County (PA)
Clark, Jacquelyn W.
Jefferson Community College (KY)
Clark, Judith
University of Wisconsin Center, Washington County (WI)

Claxton, Evelyn E.
Rend Lake College (IL)
Cleek, John E.
Johnson County Community College (KS)
Cloutier, Arthur C.
Manchester Community College (CT)
Cohen, Arthur M.
Center for the Study of Community Colleges (CA)
Colaccio, John J.
Bergen Community College (NJ)
Colburn, George A.
University of California, San Diego (CA)
Coleman, Gerald E.
Passaic County College (NJ)
Colston, Glenn M.
Randolph Technical College (NC)
Comerford, Richard D.
Bergen Community College (NJ)
Connolly, John
Dutchess Community College (NY)
Coomber, David
Shelby Community College (TN)
Cooney, James P.
Montgomery County Community College (PA)
Cooper, M. Thomas
Monroe Community College (NY)
Coppa, Frank J.
Union College (NJ)
Corby, William
Berkshire Community College (MA)
Cornelius, Erwin
McHenry County College (IL)
Corse, Larry B.
Clayton Junior College (GA)
Craft, Commodore, Jr.
Thornton Community College (IL)
Crane, Jean Y.
Tarrant County Junior College, South Campus (TX)
Crask, Rose Marie
Jefferson Community College (KY)
Crawford, Douglas
Edison State Community College (OH)
Crawford, Joan B.
Garrett Community College (MD)
Crawford, Sheri
West Valley College (CA)
Cronk, George
Bergen Community College (NJ)
Crow, Herman
Tarrant County Junior College, Northeast (TX)
Cruickshank, Ian
St. Louis Community College (MO)
Crymes, Patrick
Western Nevada Community College (NV)
Culver, C. D.
Jackson State Community College (TN)
Cunningham, Alan
Johnson County Community College (KS)
Cunningham-Ruiz, Carol
Bakersfield College (CA)
Cushman, Julie A.
Olympia Technical Community College (WA)

Dabelko, Elaine
Hocking Technical College (OH)
D'Amato, Francis Assisi
Rocky Hill (CT)
Damerow, Harold
Union College (NJ)
Danella, Rose D.
Mohawk Valley Community College (NY)
Darling, Charles Wallis
Greater Hartford Community College (CT)
Daube, Jonathan M.
Berkshire Community College (MA)
Davidsen, Deloy
Marshalltown Community College (IA)
Davidson, Arnie
Pima Community College (AZ)
Davis, Barbara C.
Southern West Virginia Community College (WV)
Davis, Charles W.
DeKalb Community College (GA)
Davis, Elwood E., Jr.
Tidewater Community College (VA)
Davis, Thomas H., III
Bakersfield College (CA)
Davis, Williabel
Richard Bland College (VA)
Dawson, William J., Jr.
New River Community College (VA)
Day, Marjorie
Everett Community College (WA)
Deane, Frank
Berkshire Community College (MA)
DeFeo Kitto, Gloria
The University of Michigan-Flint (MI)
DeFroscia, P. David
Bangor Community College (ME)
DeGeorge, James M.
Indiana University of Pennsylvania (PA)
Dehart, A. Robert
De Anza College (CA)
Delaiti, Nancy
Berkshire Community College (MA)
Delaney, George
Skagit Valley College (WA)
De Leon, Fidel
El Paso Community College (TX)

DeLorenzo, Dominick D.
Union College (NJ)
DeLuque, Kathy Harmon
Meridian Junior College (MS)
Dempster, Antonia
Genesee Community College (NY)
Desmond, Morgan
SUNY at Cobleskill (NY)
Devendittis, Paul J.
Nassau Community College (NY)
Dickason, Katherine
Short Hills (NJ)
Dickenson, Russell L.
Hutchinson Community College (KS)
Dickson, Mary Jane
Tarrant County Junior College (TX)
Diamond, Joel
Dutchess Community College (NY)
Dietz, Robert J.
Olympic College (WA)
Dillinger, Edward L.
Tarrant County Junior College, NE (TX)
Dobkins, Betty Brooke
Tulsa Junior College (OK)
Domeraski, Regina
Seton Hall University (NJ)
Donahue, Linda
Mattatuck Community College (CT)
Donoghue, John
New York City Technical College (NY)
Doran, David S.
Jefferson Community College (KY)
Douglas, Bernadette
Ferguson (MO)
Douglas, Robert
Anchorage Community College (AK)
Dover, Nancy
Westark Community College (AR)
Dowdy, Billy V.
McLennan Community College (TX)
Doyle, Daniel J.
Williamsport Area Community College (PA)
Drees, Dedree A.
Catonsville Community College (MD)
Drewek, Paula A.
Macomb City Community College (MI)
Driver, Margarete
Middlesex County College (NJ)
Dudash, Robert
Lorain County Community College (OH)
Duffy, Shirley
Essex (MA)
Dumbleton, Duane
Florida Junior College at Jacksonville (FL)
Durst, A. Dean
Rock Valley College (IL)
Dziech, Billie Wright
University of Cincinnati (OH)

Eagle, Anita
Princeton University (NJ)
Earley, Kathy
Middlesex County College (NJ)
Eason, Douglas O.
Columbia State Community College (TN)
Ebersole, Jay F.
Harrisburg Area Community College (PA)
Echaniz, Maria
Monroe Community College (NY)
Edmundson, Georgia
Delta College (MI)
Edwards, Paul
Fairmont State College (WV)
Egan, Mary
Elizabeth Seton College (NY)
Eisenberg, Diane U.
National Consortium for Public Policy Education (DC)
Elchert, Carole
Terra Technical College (OH)
Eldridge, Richard
Community College of Baltimore (MD)
Ellefson, Randy
Bethany Lutheran College (MN)
Ellis, Helen E.
Greenfield Community College (MA)
Ellis, W. P.
Essex Community College (MD)
Elmore, Martius L.
Manchester Community College (CT)
Emond, Louis
Dean Junior College (MA)
Engle, Robert
Kapiolani Community College (HI)
Engler, Barbara
Union College (NJ)
Erickson, Don
Everett Community College (WA))
Erlanson, David
Richland Community College (IL)
Eskridge, John C.
Community College of Allegheny County (PA)
Etheredge, Cuyler
Tarrant County Junior College, Northeast (TX)
Etheredge, Forest D.
Waubonsee Community College (IL)
Ewing, Dessa
Delaware County Community College (PA)

Feitush, Kimberly
Yakima Valley College (WA)
Ferrante, John C.
Community College of Allegheny County (PA)

Fetter, Dian
Catonsville Community College (MD)
Fife, E. Thomas
James Sprunt Technical College (NC)
Finkelstein, Bonnie B.
Montgomery County Community College (PA)
Fishbein, Elizabeth
Miami Dade Community College (FL)
Fisher, Ijourie
Miami Dade Community College (FL)
Fisher, Janet C.
Stark Technical College (OH)
Fishinger, Sondra
Union County Technical Institute (NJ)
Fletcher, Paul F.
Bristol Community College (MA)
Forman, Arthur S.
Mercer County Community College (NJ)
Forman, Edward H.
Community College of Philadelphia (PA)
Foster, Donald J.
Sauk Valley College (IL)
Foster, Jeannine C.
St. Philip's College (TX)
Frank, Robert L.
McHenry County College (IL)
Franks, Jerry
Texas Southmost College (TX)
Frasure, Carl
Anchorage Community College (AK)
Frayne, Eva
Parkland College (IL)
Frerichs, Sister Edwin
Mallinckrodt College (IL)
Friedman, Enid
Essex County College (NJ)
Friel, James P.
State University of New York at Farmingdale (NY)
Fry, Lee
Kirkwood Community College (IA)

Gannon, Craig A.
Central College (KS)
Gannon, Philip J.
Lansing Community College (MI)
Gardenhire, Doris
Henderson County Junior College (TX)
Gaskey, Norma L.
Jefferson Community College (KY)
Gates, Allen
Clark College (WA)
Gellman, Lola B.
Queensborough Community College (NY)
Gerson, Jessica
Dutchess Community College (NY)
Gibbs, Sandy
Triton College (IL)
Gibson, Elaine Long
Dabney S. Lancaster Community College (VA)
Gill, Margaret
Union College (NJ)
Gill, Patricia
Denmark Technical College (SC)
Gill, Thomas S.
Chemeketa Community College (OR)
Gilroy, Vivienne
Union College (NJ)
Goering, Mary Alice
Andover College (ME)
Golda, Edward
Union College (NJ)
Goldberg, Georgine
Green River Community College (WA)
Goldenberg, Myrna
Montgomery College (MD)
Goldsberry, Max R.
Garden City Community College (KS)
Gollattschek, James
Valencia Community College (FL)
Goodman, Jerome A.
Mohawk Valley Community College (NY)
Gordon, Martha
Tarrant County Junior College (TX)
Gore, Paul
Massasoit Community College (MA)
Gorecki, John E.
Albany Junior College (GA)
Gotsch, Paula
Global Learning Inc. (NJ)
Grable, Laurence
Florissant Valley Community College (MO)
Grace, David
Lasell Junior College (MA)
Graddick, Jan
Sheldon Jackson College (AK)
Grassholz, Gene
Miami Dada Community College, North, (FL)
Grecco, Marguerita J.
LaGuardia Community College (NY)
Green, Andrea
Union College (NJ)
Greenblatt, Robert H.
Massachusetts Bay Community College (MA)
Gregory, Conway
Chesapeake College (MD)
Gribbon, Roberta R.
Chesapeake College (MD)
Groman, George L.
LaGuardia Community College (NY)

Groves, Cecil
Austin Community College (TX)
Grudin, Peter
Berkshire Community College (MA)
Gruen, Elizabeth
Union College (NJ)
Gustafson, R. David
Rock Valley College (IL)

Hale, Susan A.
Tompkins Cortland Community College (NY)
Haley, Roger M.
New Mexico State University at Alamogordo (NM)
Hall, Doug
Kirkwood Community College (IA)
Hall, Terry A.
Alpena Community College (MI)
Hallisey, Joan F.
Aquinas Junior College (MA)
Halper, Frederick
Essex County College (NJ)
Hamilton, Cheryl
Tarrant County Junior College Northeast (TX)
Hamm, Russell E.
College of Lake County (IL)
Hanna, Paul S.
Northern Nevada Community College (NV)
Hansen, Britta D.
Lane Community College (OR)
Hansen, Desna Wallin
Lincoln Land Community College (IL)
Harblin, Thomas D.
Paul Smith's College (NY)
Harker, Patricia
Rock Valley College (IL)
Harman, William C.
Delta College (MI)
Harris, George
Passaic County College (NJ)
Harris, Karen L.
Bucks County Community College (PA)
Harris, Sally
Villa Julie College (MD)
Harrison, Joseph C.
Jackson State Community College (TN)
Hartsfield, Mariella
Bainbridge Junior College (GA)
Harvey, William D.
Olympic College (WA)
Hasenmueller, Robert
Lorain County Community College (OH)
Hass, Carl F.
Kankakee Community College (IL)
Hathorn, Melvin
Manchester Community College (CT)
Hatoff, Julie
Mira Costa College (CA)
Hauser, Robert E.
Pennsylvania State University, McKeesport (PA)
Hawkins, Raymond M.
Tarrant County Junior College (TX)
Hawley, Adrienne P.
Union College (NJ)
Hazen, Leon
Neosho County Community College (KS)
Hemdahl-Owen, Ann
Jefferson Community College (KY)
Hemphill, Mary Jane
Northampton County Area Community College (PA)
Hennum, Susanna S.
Clark College (WA)
Hernan, John J.
Montgomery County Community College (PA)
Herold, Donald L.
Berkshire Community College (MA)
Hert, Ron S.
Mountain View College (TX)
Herzog, Robert H.
Monroe Community College (NY)
Heidemann, Robert E.
John Tyler Community College (VA)
Hilton, Doug
College of Southern Idaho (ID)
Hilton, Toby
Essex Community College (MD)
Hines, Mary E.
Catonsville Community College (MD)
Hirschhorn, Joyce Donen
South Central Community College (CT)
Hirshfield, Claire
Pennsylvania State University, Ogontz (PA)
Hisz, Evelyn
Borough of Manhattan Community College (NY)
Hodgden, Betty
Shawnee State Community College (OH)
Hogan, Lawrence D.
Union College (NJ)
Hollis, Edna S.
Lewis and Clark Community College (IL)
Hoshaw, Lloyd
Rock Valley College (IL)
Howard, Judith Jeffrey
American Association of Community and Junior Colleges (DC)
Hoy, Nancy Jo
Saddleback College (CA)
Hubbs, Janet B.
Ocean County College (NJ)

Hudson, Jude
Community College of Denver (CO)
Humanities Chairperson
Somerset County College (NJ)
Hume, Nancy G.
Essex Community College (MD)
Hummel, Joseph W.
Community College of Philadelphia (PA)
Hunt, Linda
Hocking Technical College (OH)
Hunter, Jean
Essex Community College (MD)
Hunter, Jerome
Santa Ana College (CA)
Hyde, Margaret
Evergreen Valley College (CA)

Illert, Paul
St. Louis Community College (MO)
Innes, Murray, III
Blue Mountain Community College (OR)
Ireland, Michael R.
Dawson Community College (MT)
Ireland, Tom
Delgado College (LA)
Irelen, Harvey S.
Oakton Community College (IL)
Isser, Natalie
Pennsylvania State University, Ogontz (PA)

Jacob, Greg
Umpqua Community College (OR)
Jacot, Robert E.
Triton College (IL)
Jahn, Emily
Berkshire Community College (MA)
Jalbert, Emile
Berkshire Community College (MA)
Jernigan, Judith B.
Orange Coast College (CA)
Jewell, Jeanne O.
Delaware County Community College (PA)
Johnson, Lawrence, Jr.
Union College (NJ)
Johnson, Lee
College of Eastern Utah (UT)
Johnson, Rachel R.
Tarrant County Junior College (TX)
Jones, Evaline
Central Arizona College, Aravaipa Campus (AZ)
Jones, John Hales
University of Delaware (DE)
Jones, Wallace
Rock Valley College (IL)

Kacher, Russel
Anne Arundel Community College (MD)
Kalfus, Richard
St. Louis Community College at Meramec (MO)
Kapian, Althea E.
Miami-Dade Community College, North (FL)
Kaplan, Louise
Atlantic Community College (NJ)
Kasachkoff, Tziporah
Borough of Manhattan Community College (NY)
Kataoka, Sara J.
Berkshire Community College (MA)
Kaufman, Suzanne
Rock Valley College (IL)
Kehoe, Thomas J.
Union College (NJ)
Kekke, Rhonda
Kirkwood Community College (IA)
Kelly, J. Terence
Miami-Dade Community College (FL)
Kenny, Aiden J.
Passaic County Community College (NJ)
Kennedy, Alan V.
Berkshire Community College (MA)
Kenny, John C.
Middlesex County College (NJ)
Kern, Will
Tarrant County Junior College, South Campus (TX)
Kerwin, Mike
Piedmont Technical College (NC)
Kibler, Nancy S.
Austin Community College (TX)
Kies, Edward J.
College of DuPage (IL)
Kievitt, Frank D.
Bergen Community College (NJ)
Kimball, Robert N.
Gogebic Community College (MI)
Kingsbury, Leslie
Rock Valley College (IL)
Kinsella, Paul
Jefferson Community College (KY)
Kirchner, Landon C.
Johnson County Community College (KS)
Kirchoffer, Richard
Atlantic Community College (NJ)
Kissh, Martha Barolin
Jamesburg (NJ)
Kleinmann, Bette
Tarrant County Junior College, South Campus (TX)
Kleinmann, Richard
Angelina College (TX)

Knack, June
Phoenix College (AZ)
Knight, John H.
Illinois Valley Community College (IL)
Knisley, David
Mars Hill College (NC)
Koenig, Diane
Columbia Greene Community College (NY)
Kolb, Alfred
Quinsigamond Community College (MA)
Kolsky, Jim
Western Nevada Community College, Fallon Campus (NV)
Kopcho, Ronald J.
Mercer County Community College (NJ)
Koury, James L.
Catonsville Community College (MD)
Kramer, Francis J.
Hudson Valley Community College (NY)
Kristofco, John P.
Clark Technical College (OH)
Kulia, Wiley N.
Seattle Central Community College (WA)
Kurki, Allan W.
Johnson County Community College (KS)
Kurtzman, Mary
McHenry County College (IL)

Ladd, Magdalena
Clackamas Community College (OR)
Lahti, Glenn
Macomb County Community College (MI)
Lamadrid, Enrique R.
Northern New Mexico Community College (NM)
Lane, George
Lasell Junior College (MA)
LaPaglia, Nancy
Danley College (IL)
Lapp, Rudolph M.
College of San Mateo (CA)
Larimer, Daniel M.
Northhampton County Area Community College (PA)
Larson, Dale
Grays Harbor College (WA)
LaVista, Daniel J.
Lorain County Community College (OH)
Lawrence, Robert
Jefferson Community College (KY)
Layne, Carol S.
Jefferson Community College (KY)
Lederer, Norman
Lower Columbia College (WA)
Lee, Robert O.
Chemeketa Community College (OR)
Lenarcic, Faye
Herkimer County Community College (NY)
Leondar, Arnold
Tarrant County Junior College, Northeast (TX)
Levee, David M.
Broome Community College (NY)
Levin, David S.
Mercer County Community College (NJ)
Levin, Robert L.
North County Community College (NY)
Lewis, Nancy F.
North Shore Community College (MA)
Librizzi, Theresa A.
Berkshire Community College (MA)
Liggins, Georgia
Delta College (MI)
Lindblad, Karin
Community College of Philadelphia (PA)
Lindsey, Daniel L.
College of DuPage (IL)
Lloyd, Dan
Columbia University (NY)
Logan, Georgia S.
De Anza College (CA)
Loland, Vern
Green River Community College (WA)
Long, Larry W.
New River Community College (VA)
Longo, Judith
Ocean County College (NJ)
Loomis, Patricia A.
Jefferson College (MO)
Lostracco, Joe
Austin Community College (TX)
Lovig, Henry
Kansas City Kansas Community Junior College (KS)
Lozano, William A.
Johnson County Community College (KS)
Lundberg, Edwin H.
Monroe Community College (NY)
Lurz, Diana
Claremore Junior College (OK)
Lyda, Hap
Tarrant County Junior College, South Campus (TX)
Lynch, Daniel
Waldwick (NJ)
Lynch, Daniel J.
LaGuardia Community College (NY)
Lynch, Judith
Bergen Community College (NJ)
Lyons, Mary D.
Tarrant County Community College, South Campus (TX)

MacEvoy, Diane
Essex County College (NJ)
Macheski, Cecilia
LaGuardia Community College (NY)
MacKay Library
Union College (NJ)
Madeo, Frederick
Sullivan County Community College (NY)
Mader, Eva R.
North Seattle Community College (WA)
Madrigal, Dennis
Puerto Rico Junior College (PR)
Madzy, Leonard
Berkshire Community College (MA)
Maffey, Constant O.
Cranford (NJ)
Mallonee, Helen
Manatee Junior College (FL)
Maquire, Peter
County College of Morris (NJ)
Marafino, Elizabeth A.
Tunxis Community College (CT)
Marcus, Anne
Edison Community College (FL)
Marechal-Trudel, Michele
Borough of Manhattan Community College (NY)
Markoff, Robert A.
Union College (NJ)
Marlow, Margaret A.
Lewis and Clark Community College (IL)
Maronde, Doreen
Kirkwood Community College (IA)
Marsh, Joseph
Hudson Valley Community College (NY)
Martin, Diane Biggerstaff
Eastfield College (TX)
Martin, Judith M.
Jefferson Community College (KY)
Marty, Myron
National Endowment for the Humanities (DC)
Marvin, Edyth Skinner
County College of Morris (NJ)
Matheson, Kenneth C.
Lasell Junior College (MA)
Mattei, Carlos Ramos
University of Puerto Rico (PR)
Matthews, Mary F.
Illinois Central College (IL)
Maxymule, Walter
Ocean County College (NJ)
McAlpine, Bill
Marshalltown Community College (IA)
McAndrew, Donald
Trocaire College (NY)
McArdle, Ellen C. Nugent
Somerset County College (NJ)
McArdle, Kathleen
Somerset County College (NJ)
McCadden, Joseph F.
Burlington County College (NJ)
McCants, Louise S.
Kirkwood Community College (IA)
McCombs, Carol
Tri County Technical College (SC)
McCracken, Timothy E.
Union College (NJ)
McCray, Susan S.
Jefferson Community College (KY)
McDade, Donald
Andover College (ME)
McDonald, Susan W.
St. Louis Community College at Meramec (MO)
McFarlin, Annjenne S.
Grossmont College (CA)
McGeach, Robert
Northern New Mexico Community College (NM)
McGlynn, Angela P.
Mercer County Community College (NJ)
McKay, Kathryn
Kirkwood Community College (IA)
McKinney, Daphne
New York Community College (NY)
McNamara, Sr. Patricia Rae
St. Catharine Junior College (KY)
McWhirt, Mary Carol
Sinclair Community College (OH)
Meeks, Joyce D.
Frederick Community College (MD)
Meils, Michael J.
El Paso Community College (TX)
Meixner, Ruth
Montgomery College (MD)
Mele, Joseph A.
County College of Morris (NJ)
Mellander, Gus A.
Passaic County College (NJ)
Mellert, Robert B.
Brookdale Community College (NJ)
Mertz, Geraldine
Green River Community College (WA)
Meservey, Sabra F.
Dutchess Community College (NY)
Meyers, Gerald E.
City University of New York, Graduate School (NY)
Meyers, Judith M.
Olympic College (WA)
Meyers, Reney
Middlesex County College (NJ)
Michael, Mary W.
Leeward Community College (HI)

Michaels, P. B.
Clatsop Community College (OR)
Michalowski, Elizabeth
Mattatuck Community College (CT)
Michelman, Cherry
Springfield Technical Community College (MA)
Michelson, Bruce
University of Illinois (IL)
Middleton, James R.
Borough of Manhattan Community College (NY)
Miles, Al
Pennsylvania State University, Ogontz (PA)
Miller, Evelyn E.
Manchester Community College (CT)
Miller, Dorothy
Harford Community College (MD)
Miller, Gunhild
Rockland Community College (NY)
Miller, Jimmy H.
New Mexico State University, San Juan Campus (NM)
Miller, Maria B.
Jefferson Community College (KY)
Missiras, Andrew
Atlantic Community College (NJ)
Mitchell, Donna
Mount Royal College (Canada)
Monteiro, Gloria
Montgomery College (MD)
Moran, Terry
Kirkwood Community College (IA)
Morgen, Millard R.
College of Marin (CA)
Moulton, Janice
West Valley Community College (CA)
Mulder, Mary
Camden County College (NJ)
Mulholland, Mitchell
Berkshire Community College (MA)
Mulkey, Gwendel D.
Tarrant County Junior College, South Campus (TX)
Mullen, Ray
Kirkwood Community College (IA)
Mundhenk, Robert T.
Northampton County Area Community College (PA)
Murray, John
County College of Morris (NJ)
Murray, John P.
Clark Technical College (OH)
Muyskens, Lois
Richland College (TX)
Myers, Tom
Highland Community College (IL)

Nakamura, Caroline C.
Kauai Community College (HI)
National Humanities Faculty, Inc.
(MA)
Nelson, Bonnie A.
Glendale Community College (AZ)
Nelson, Dean J.
Dutchess Community College (NY)
Nemeyer, Donald
Essex County College (NJ)
Newbury, Don
Tarrant County Junior College (TX)
Necomer, Grace G.
Westchester Community College (NY)
Nicol, Sanford F.
Pennsylvania State University, Ogontz Campus (PA)
Nicolai, Albert H., Jr.
Middlesex County College (NJ)
Nieman, Nancy Dale
Santa Monica Colege (CA)
Nixon, Paul J.
San Francisco Community College (CA)
Nolan, Sister Mary Jane
Trocaire College (NY)
Nourse, Marsha R.
Dean Junior College (MA)
Nunley, Richard
Berkshire Community College (MA)

O'Donnell, George P.
Kapiolani Community College (HI)
Oelke, Karl
Union College (NJ)
Office of Instruction
Richland Community College (IL)
O'Keefe, Edward M.
Niagara County Community College (NY)
Olfs, Grace M.
Austin Community College (TX)
Olivi, Alfred
Essex County College (NJ)
Ombrello, Thomas J.
Union College (NJ)
O'Neill, Eugene
SUNY Farmingdale (NY)
Orkin, Saul
Union College (NJ)
O'Sullivan, John J.
Harford Community College (MD)
O'Toole, K. B.
Brandywine College (DE)

Padilla, Jamie
Kirkwood Community College (IA)
Palitz, Merriem
Bakersfield College (CA)

Palmer, Donald
Union College (NJ)
Park, John
Ulster County Community College (NY)
Pasler, Rudolph J.
Salem Community College (NJ)
Patterson, Deborah E.
Edison Community College (FL)
Patton, John J.
Atlantic Community College (NJ)
Payne, Allan D.
Dixie College (UT)
Pearse, Irene F.
Middlesex County College (NJ)
Pecorino, Philip A.
Queensborough Community College (NY)
Pierce, William
Prince Georges Community College (MD)
Perry, John V. B.
Lake Tahoe Community College (CA)
Peters, Neva
Tarrant County Junior College, South Campus (TX)
Peterson, Curt
Elgin Community College (IL)
Petty, David W.
Jamestown Community College (NY)
Phillips, June J.
Southern University at Shreveport (LA)
Phoenix Community College
Phoenix (AZ)
Pinderhughes, Julia
Union College (NJ)
Pinney, Wilson G.
College of San Mateo (CA)
Piper, Winthrop W.
Berkshire Community College (MA)
Plackowski, Linda C.
Delta College (MI)
Platt, Robert M.
Tarrant County Community College, South Campus (TX)
Plunkett, Helen C.
Berkshire Community College (MA)
Polnac, Lennis
Austin Community College (TX)
Pondy, Pat
Community College of Morris (NJ)
Porter, Donald
College of San Mateo (CA)
Portolan, Janet S.
Chaffey Community College (CA)
Powell, A. James
Polk Community College (FL)
Preskorn, Barbara
Community College of Denver (CO)
Priest, Bill J.
Dallas County Community College (TX)
Pritchett, Betty J.
Mt. Hood Community College (OR)
Pufahl, John
Union College (NJ)
Purtell, Margaret
Elizabeth Seton College (NY)
Putnam, H. John
Platte Technical Community College (NE)

Qualls, Barbara
Jefferson Community College (KY)
Quick, Doris H.
Community College of the Finger Lakes (NY)
Quinn, James
City Colleges of Chicago (IL)

Rabb, Theodore K.
Princeton University (NJ)
Rager, Ernest
Richland College (TX)
Raiford, Norman G.
Greenville Technical College (SC)
Ramsey, William L.
Milwaukee Area Technical College (WI)
Rankin, Katherine
Bucks County Community College (PA)
Rassweiler, Anne D.
Community College Humanities Association (NJ)
Rau, Carl J.
County College of Morris (NJ)
Reback, Vicki
Union College (NJ)
Reeb, Richard H., Jr.
Barstow College (CA)
Reedy, Virginia L.
Tarrant County Junior College, Northeast (TX)
Rehbein, Edith S.
Middlesex County College (NJ)
Reid, Barbara
De Anza College (CA)
Reinhart, Charles
Vincennes University (IN)
Renker, Fred
Delta College (MI)
Reubert, Martha C.
Tri County Technical College (SC)
Rice, Elaine F.
Phoenix College (AZ)
Rice, Pauline B.
Imperial Valley College (CA)
Rich, Robert
SUNY at Canton (NY)
Reidling, Gerald L.
Jefferson Community College (KY)

Riggs, Jim
Wenatchee Valley College, North (WA)
Rigik, Elnora
Brandywine College (DE)
Riker, Richard
Brandywine College (DE)
Riley, John D.
Tarrant County Junior College, South Campus (TX)
Riley, Perry
San Jacinto College, North (TX)
Rivera-Kron, Carol A.
LaGuardia Community College (NY)
Robert, Brenda J.
Montgomery College (MD)
Roberts, Charles
Valencia Community College, East Campus (FL)
Robertson, George H.
Mohawk Valley Community College (NY)
Robinson, Diana B.
Carrier Foundation (NJ)
Robinson, Mary
The Northeast Mississippi Junior College (MS)
Rodriguez, Zane
Cape Cod Community College (MA)
Roller, Dale A.
Amarillo College (TX)
Rosenwasser, Marie
North Seattle Community College (WA)
Rossman, Neil
LaGuardia Community College (NY)
Rothberg, Sheldon
Berkshire Community College (MA)
Rowe, Drew
James Sprunt Technical College (NC)
Ruiz, Richard B.
Bakersfield College(CA)
Rushing, Joe B.
Tarrant County Junior College (TX)
Russell, William B.
Yakima Valley Community College (WA)
Russett, Carol J.
Westchester Community College (NY)
Rutledge, Nancy
Southwest Texas Junior College (TX)

Saar, Doreen
Camden County College (NJ)
Saint-Leon, Shirley
Santa Monica College (CA)
Sajkovic, Miriam T.
Holyoke Community College (MA)
Salins, Gunars
Union College (NJ)
Samuels, Jacqueline
Union County Technical Institute (NJ)
Saunders, Jane C.
Orange County Community College (NY)
Scheper, George
Essex Community College (MD)
Schertz, Leanne
Illinois Central College (IL)
Schlegel, J. Louis, III
Valencia Community College (FL)
Schmeltekopf, Donald D.
Union College (NJ)
Schneewind, J. B.
Hunter College (NY)
Schoepfel, Gary
Lorain County Community College (OH)
Schroeter, Sheridan
Mountain View (CA)
Schuessler, Frances T.
Tarrant County Junior College, South Campus (TX)
Schultz, Beate A.
Community College of Baltimore (MD)
Schwartz, Harriet
Reading Area Community College (PA)
Seabert, Sister Virginia
Mallinckrodt College (IL)
Seaney, Rod
Moraine Valley Community College (IL)
Sears, Alice
Anchorage Community College (AK)
Sears, Tom
Kirkwood Community College (IA)
Selcoe, Richard J.
Union College (NJ)
Severs, Carol B.
Lorain County Community College (OH)
Sharp, E. G.
DeKalb Community College (GA)
Shenker, Joseph
LaGuardia Community College (NY)
Sherfesee, Sue
Vernon Regional Junior College (TX)
Sherter, Saul
Greenfield Community College (MA)
Shields, Evelyn
Delta College (MI)
Shimbel, Joe
Sullivan County Community College (NY)
Short, Larry Ray
Austin Community College (TX)
Sichi, Edward
Pennsylvania State University, McKeesport Campus (PA)
Siemoneit, Regina
Union College (NJ)
Silk, James
Beloit (WI)
Simonds, Peggy Munoz
Montgomery College (MD)

Somonsen, Kenneth H.
College of Lake County (IL)
Simpson, Delores
Tarrant County Junior College, South Campus (TX)
Simpson, Mary
Rock Valley College (IL)
Skaggs, James W., Jr.
Bucks County Community College (PA)
Skau, George H.
Bergen Community College (NJ)
Skerry, Philip J.
Lakeland Community College (OH)
Slaughter, John Etta
St. Philip's College (TX)
Small, Robert W.
Massasoit Community College (MA)
Smith, Anneliese
SUNY at Cobbleskill (NY)
Smith, Daniel J.
Borough of Manhattan Community College (NY)
Smith, H. Ian
Middlesex County College (NJ)
Smith, James W.
Henderson County Junior College (TX)
Smith, Jerry R.
Delaware County Community College (PA)
Smith, Marilyn
North Seattle Community College (WA)
Smith, Michael W.
St. Philip's College (TX)
Smith, Norman K.
Delaware County Community College (PA)
Smith, Pat
Tulsa Junior College (OK)
Smither, Betty W.
Jefferson Community College, South west (KY)
Solganick, Harvey
Eastfield College of Dallas County Community College District (TX)
Solon, Bernard
Harrisburg Area Community College (PA)
Spain, LeAnn S.
Richard Bland College (VA)
Spear, Martin
Community College of Philadelphia (PA)
Speed, Kathleen
Oscar Rose Junior College (OK)
Spillane, George T.
Delaware County Community College (PA)
Spiropoulos, Peggy
Bucks County Community College (PA)
Staples, Katherine E.
Austin Community College (TX)
Starcleski, Stephen
Delaware County College (PA)
Stark, Thomas
Loop College (IL)
Stearns, Jean
Brandywine College (PA)
Stellman, John Edward
Atlantic Community College (NJ)
Stelzer, John
Umpqua Community College (OR)
Stensrude, Richard J.
Clark College (WA)
Stindt, Julie
Schoolcraft College (MI)
Stock, Jerold
Southern West Virginia Community College (WV)
Stoddard, Hilda
Jefferson Community College (KY)
Stoltzfus, Robert E.
Essex Community College (MD)
Stone, Rosaline B.
Joliet Junior College (IL)
Storinger, Richard L.
Oakton Community College (IL)
Strenski, Ellen
Mohegan Community College (CT)
Strickland, James
Trocaire College (NY)
Suarez, Louis M.
Lorain County Community College (OH)
Suruda, John P.
Montgomery College (MD)
Sutcliffe, James H.
Burlington County College (NJ)
Suttle, Bruce B.
Parkland College (IL)
Sweeney, William R.
Greenfield Community College (MA)
Sweet, Edith
Glendale Community College (AZ)
Szostak, Joseph J.
Brookdale Community College (NJ)

Tannacito, Dan J.
Indiana University of Pennsylvania (PA)
Tanner, Steve
Dundalk Community College (MD)
Taylor, Frances A.
Jefferson Community College (KY)
Taylor, Loy H., Jr.
Tarrant County Junior College, South Campus (TX)
Terhune, Robert
Houston Community College (TX)
Terrey, John N.
State Board for Community College Education (WA)
Thomas, Emmanuel
Union College (NJ)

Thomas, Norman
Passaic County Community College (NJ)
Thompson, Charles F.
Greater Hartford Community College (CT)
Thompson, Robert O.
University of Wisconsin Center (WI)
Thornton, J. Frank
Houston Community College System (TX)
Thule, Kerstin
Columbia University (NY)
Thureson, Joan
El Camino College (CA)
Toback, Arnold
Dutchess Community College (NY)
Toburen, Don
Butler Community College (KS)
Toler, Michael
Central Arizona College (AZ)
Tomlinson, Kay
Cloud County Community College (KS)
Tooker, Stephen M.
Massasoit Community College (MA)
Torres de Javier, Olga
Colegio Universitario Metropolitano (PR)
Toth, Bill D.
Hocking Technical College (OH)
Tracey, Richard
Cerritos College (CA)
Travenick, Elaine D.
North Seattle Community College (WA)
Tribble, Joan F.
Jefferson Community College (KY)
Tse, Paul
Union College (NJ)
Turmelle, Howard A.
Foothill Community College (CA)
Turner, Ann
El Paso Community College (TX)

Underwood, Nancy M. Jones
Bossier Parish Community College (LA)
Unger, Christine W.
Atlanta Junior College (GA)
Uzendoski, Emily Jane
Platte Technical Community College (NB)

Vance, Brenda
Tulsa Junior College (OK)
Vandermast, Roberta
Valencia Community College (FL)
Van Duren, David
Bergen Community College (NJ)
Varniere, James D.
Passaic County Community College (NJ)
Vaughan, Carol
Tarrant County Junior College Northwest (TX)
Vega de Febles, Maria
Ponce Regional College (PR)
Villa, Maryamber S.
Los Angeles Valley College (CA)
Visceglia, Mary
Camden County Community College (NJ)

Wallace, Mitzi M.
San Juan Branch of New Mexico State University (NM)
Walter, James
Sinclair Community College (OH)
Walters, Denzil
Shoreline Community College (WA)
Ward, Kory M.
Clark Technical College (OH)
Ward, Marcia N.
Prince George's Community College (MD)
Warganz, Joseph F.
County College of Morris (NJ)
Warren, David H.
Sacramento City College (CA)
Warrence, Neil
Somerset County College (NJ)
Waters, Dee
Delgado Community College (LA)
Watson, Dennis
Passaic County Community College (NJ)
Weatherbie, Ken C.
Del Mar College (TX)
Weeks, Richard
Northwest Community College (WY)
Weinstein, Rochelle
Borough of Manhattan Community College (NY)
Welch, Rebecca
Saddleback College: North Campus (CA)
Wells, Gene W.
Westark Community College (AR)
West, Rinda
Oakton Community College (IL)
Wexler, Clifford E.
Columbia Greene Community College (NY)
Whisnant, Bob
Eastfield College (TX)
White, Frank
Queensborough Community College (NY)
White, Harold A., Jr.
Massachusetts Bay Community College (MA)
Whitla, Janet
Education Development Center (MA)
Widener, Michael
Compton College (CA)
Wiebe, Steven
Grants Branch of New Mexico State University (NM)

Will, Norman P.
Union College (NJ)
Willard, George
Union College (NJ)
Williams, Margaret D.
Genesee Community College (NY)
Willis, Ken
New Mexico Military Institute (NM)
Wilmore, Violet S.
Union College (NJ)
Wilson, Arnold
University College of Cincinnati (OH)
Wilson, Ned M.
Essex County College (NJ)
Wilson, Rodney E.
Henderson County Junior College (TX)
Wilton, Shirley
Ocean County College (NJ)
Winchell, Wallace
Manchester Community College (CT)
Winn, Howard
Dutchess Community College (NY)
Wolcott, Howard
Waubonsee Community College (IL)
Wolfe, Kevin F.
Greater Hartford Community College (CT)
Woloshin, Phyllis L.
Oakton Community College (IL)
Womack, Sarah
Moberly Junior College (MO)
Wood, Mary Anne
Jefferson Community College (KY)
Woodard, Nancy W.
Delta College (MI)
Wright, Margie Blakemore
Jefferson Community College (KY)

Yannuzzi, Raymond
Community College of Baltimore (MD)
Yaw, Edward
County College of Morris (NJ)

Youngblood, Jesse
Brookhaven College (TX)
Youngblood, Pamela Jackson
Brookhaven College (TX)

Zanetta, Polly
Olympic College (WA)
Zirnite, George P.
Union College (NJ)

Constitution of
THE COMMUNITY COLLEGE HUMANITIES ASSOCIATION*

Article I – NAME OF ASSOCIATION

The name of this organization shall be THE COMMUNITY COLLEGE HUMANITIES ASSOCIATION.

Article II – PURPOSE

Section 1. The purpose of the Community College Humanities Association shall be to promote the exchange of ideas and to encourage creative and scholarly activity in the humanities, to facilitate the professional work of teachers of the humanities, and otherwise to advance the humanities in community and two-year colleges by whatever means appropriate.

Section 2. The purpose of the Association is exclusively educational, literary, and scientific within the meaning of section 501 (c) 3 of the Internal Revenue Code of 1954.

Section 3. The purpose of the Association shall be served by

a. The holding of regular meetings at which addresses, papers, and discussions of significance to humanities education and scholarship are presented;
b. The publication of the proceedings, a newsletter, as well as such additional items as may be germane to the purpose of the Association;
c. The work of the national office and of the standing and special committees of the Association;
d. The sponsoring of projects addressing particular needs in the teaching of the humanities;
e. Such other means as may be deemed appropriate by the Board of Directors.

Article III – MEMBERSHIP

Section 1. Membership is open to any one interested in the purposes of this Association. Individuals and institutions shall become members upon the Executive Secretary's receipt of dues.

Section 2. The privilege of voting at a divisional business meeting and receiving mail ballots of that division shall be limited to members geographically located within that division, as specified in Article IV, 2.

Section 3. The annual dues of members shall be fixed by a majority vote of the Board of Directors of the Association.

**This Constitution has been ratified by all the divisions of CCHA except the Pacific Western, which will vote in its first regular meeting, April 24-25, 1981. See Article X for ratification procedures.*

Article IV – MEETINGS OF THE ASSOCIATION

Section 1. The Community College Humanities Association shall hold regular meetings each year, ordinarily one in or near each geographical division.

Section 2. For the purpose of planning programs and making other arrangements for the regular meetings of the Association, as specified in Section 1, there shall be respectively a Central Division (IL, IN, IA, MI, MN, MO, NB, ND, OH, SD, WI), an Eastern Division (CT, DC, DE, MA, MD, ME, NH, NJ, NY, PA, PR, RI, VT), a Pacific-Western Division (AK, AZ, CA, HI, ID, MT, NV, OR, UT, WA, WY), a Southern Division (AL, FL, GA, KY, MS, NC, SC, TN, VA, WV), and a Southwestern Division (AR, CO, KS, LA, NM, OK, TX).

Section 3. Each regular meeting shall include an appropriate humanities program, a business meeting, and such other events as the divisional executive committee may deem fitting and consonant with the purposes of the Association. At each business meeting reports of the Board of Directors on the affairs of the Association and of the divisional executive committee on the affairs of the division shall be presented.

Section 4. Times and locations of the meetings arranged by the division shall be set by the divisional executive committee in consultation with the national office of the Association.

Section 5. Special meetings of the division or of the national Association may be called, given at least 60 days notice to the membership. Special national meetings may be called by the Board of Directors; special divisional meetings may be called jointly by the Board and the executive committee of the division.

Article V – OFFICERS OF THE DIVISIONS

Section 1. Each division shall elect officers at the regular business meeting of the Association which is arranged by that division. It shall be free to determine offices and manner of nomination for office, provided that

a. The responsibility for the affairs of the division be entrusted to an executive committee which shall include at least a president and a secretary;
b. The terms of the president and of the secretary of the division are two years and staggered;
c. No divisional officer shall serve more than two successive terms in the same office; and
d. The officers be chosen from among the members of the Association in that division.

Section 2. Each division shall be free to determine the duties of its officers, provided that

a. The president prepare a report to be delivered at the regular business meeting of his/her division and to be published subsequently in the proceedings of the Association;
b. The secretary keep records of the division and serve as an associate editor of the proceedings of the Association;
c. The executive committee assume responsibility for arranging the

regular meeting held in its division, including, in so far as feasible, the raising of such funds as are needed for defraying the expenses of the meeting; and

d. The duties of divisional officers specified under articles VI and VIII be performed.

Article VI – THE BOARD OF DIRECTORS

Section 1. The governing body of the Community College Humanities Association shall be a Board of Directors, all of whom are members of the Association. It shall be composed as follows:

The president of each division, during his/her term of office;

Others as nominated by the Board and elected by the membership for terms of not more than three years;

Ex officio, the Executive Secretary of the Association, elected for a three-year term by the Board of Directors;

The Chairman/woman (hereinafter designated as "Chair") of the Board of Directors elected for a three-year term by the Board of Directors from among the present or past presidents of the divisions. (The terms of the Chair and the Executive Secretary are to be staggered.)

Section 2. The Board of Directors shall not consist of more than eleven members. A majority of the members of the Board shall be considered a quorum.

Section 3. The Board of Directors shall meet at least once each year.

Section 4. The Executive Secretary of the Association shall maintain the national office of the Association, keep membership records, serve as treasurer of the Association, serve as editor of the publications of the Association, and carry out such other duties as the Board of Directors may require of him/her.

Section 5. The Chair of the Board of Directors shall be the chief executive officer of the Community College Humanities Association. He/she shall preside at meetings of the Board of Directors, appoint (with the advice and consent of the Board of Directors) members and chairpersons of the committees of the Association, and perform such other duties as specified by the Board of Directors.

Section 6. The Board of Directors shall have the power to appropriate funds from the treasury, to review the actions of the committees, the divisional officers, and the Executive Secretary of the Association, and to exercise all powers not herein assigned to other parties.

Section 7. The Board of Directors may appoint an executive committee to handle such matters that do not require the attention of the full Board.

Article VII – COMMITTEES OF THE ASSOCIATION

Section 1. There shall be three standing committees of the Association, as follows:

The Committee on Publications;

The Committee on Research and Development;

The Committee on the Status and Future of Humanities Education in Community Colleges.

Section 2. Detailing the charges to the standing committees shall be the duty of the Board of Directors.

Section 3. Members of the standing committees shall be appointed from among the members of the Association for three-year terms.

Section 4. The Board of Directors may authorize the appointment of special committees as deemed necessary.

Article VIII – BYLAWS OF THE DIVISIONS

Section 1. Each division shall have an executive committee that must include, but is not limited to, the president and secretary of the division and the chairpersons of the standing committees specified in Section 3.

Section 2. The executive committee of each division shall meet at least once a year.

Section 3. The standing committees of each division shall include:
The Program Committee for the Annual Meeting;
The Local Arrangements Committee for the Annual Meeting;
The Committee on Membership.

Section 4. The president of the division shall appoint, with the advice and consent of the executive committee, members and chairpersons of all committees.

Section 5. A division may adopt such other divisional bylaws as it sees fit, including bylaws for amending and adding bylaws, the changes to be effective unless, within a twelve-month period, the Board of Directors of the Association determines that they are not consonant with the purpose of the Community College Humanities Association or are not consonant with the constitution of the Association.

Section 6. The current edition of *Robert's Rules of Order* governs the divisions (and the Association) in all parliamentary situations.

Article IX – AMENDMENTS

Section 1. This constitution may be amended by two-thirds majority vote of the total votes cast at the regular business meetings of the five divisions, provided that the meetings occur within a given twelve-month period.

Section 2. Amendments to this constitution may be proposed only by a divisional business meeting, a divisional executive committee, the Board of Directors of the Association, or members presenting a petition carrying the signatures of at least thirty members of the Association to a divisional business meeting, a divisional executive committee, or the Board of Directors.

Section 3. Any proposal for amendment of this constitution must be announced to the members of the Association at least one month in advance of the first divisional business meeting at which a vote is to be taken.

Article X – RATIFICATION

Section 1. This constitution is to be ratified by a vote at the first regular meeting of each division. The constitution must be passed by a majority of those voting in each of three of the five divisions, and by a cumulative majority of the total votes cast in all five divisions.

Section 2. Only those Association members present at the divisional meeting may vote on the ratification of this constitution.

Please enroll me as a member of the CCHA and enter my subscription to the *Community College Humanist* and the *Review and Proceedings* of CCHA. My dues of $7 are enclosed.

NAME: _____

INSTITUTION: _____

_____

FIELD: _____

TYPE OF WORK: _____

Cut or tear here and mail to CCHA, Union College, 1033 Springfield Avenue, Cranford, NJ 07016

Dues are tax deductible.

Please list the names and addresses of others you think would be interested in the Association.

Name _____

Address _____

_____

Name _____

Address _____

_____

Name _____

Address _____

_____

Please enroll me as a member of the CCHA and enter my subscription to the *Community College Humanist* and the *Review and Proceedings* of CCHA. My dues of $7 are enclosed.

NAME: _____

INSTITUTION: _____

_____

FIELD: _____

TYPE OF WORK: _____

Cut or tear here and mail to CCHA, Union College, 1033 Springfield Avenue, Cranford, NJ 07016

Dues are tax deductible.

Please list the names and addresses of others you think would be interested in the Association.

Name _____

Address _____

_____

Name _____

Address _____

_____

Name _____

Address _____

_____

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